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DOCUMENTS RELATING TO THE MEDIEVAL DIOCESE OF ARMAGH

Edited with an Introduction by
VERY REV. FR AUBREY GWYNN, S.J., M.A., B.Litt.

THE documents here printed for the convenience of students have been taken from various sources and are of varied character. They illustrate, from one angle or another, the administration of the medieval diocese of Armagh at dates ranging from the second half of the thirteenth century to the last years of Henry VIII's reign. The collection is composed of three main groups. The first illustrates the policy of Primate Nicholas Mac Maol Iosa, who ruled the diocese from 1272 to 1303, and who deserves to be remembered as a particularly stalwart defender of the ancient customs and privileges of Armagh¹. The documents in this group are all ultimately derived from the archives of the Public Record Office, London, which were formerly preserved in the Tower of London. The second group is composed of a few scattered documents which have survived in the collection of Dowdall and Peppard Deeds, recently acquired by the National Library of Ireland. They illustrate various aspects of diocesan administration in the seventy or eighty years preceding Henry VIII's final breach with Rome. The third group is composed of a single document : the official report of a visitation to the northern parishes of the diocese of Armagh, undertaken by two special commissaries of Primate Dowdall in 1546. The paper text of this report has now been bound into Primate Cromer's Register, and is in the Public Library of Armagh. I have used this report in my recent study of the medieval diocese².

I

The first document is an undated letter from Primate Nicholas to the king. Comparison of the script with other official documents of this period suggests a date in the early years of Edward's reign ; and the internal evidence of the letter suggests that it

¹See my essay ' Nicholas Mac Maol Iosa, Archbishop of Armagh ', in *Féil-Sgríbhinn Éóin Mhic Néill* (1940), pp. 394-405.

²A. Gwynn, *The Medieval Province of Armagh, 1470-1545* (Dundalk, 1946), pp. 272-4.

was written to accompany the first of the primate's petitions to the king. I think it very probable that the *grauamina* here mentioned are the *grauamina* set forth in the second document, with the king's answer to most of them. I print this letter from a photostat of the original, now in P.R.O. (S.C. 1/19/91).

The second document here printed is derived from an original (now lost), formerly among the English national archives in the Tower of London. It was first printed by William Prynne in his *Exact Chronological Vindication of our Kings' Supreme Ecclesiastical Jurisdiction over all Religious Affairs*, vol. III (1670), p. 1222. Prynne was Keeper of the Public Records in the Tower of London during the last, relatively peaceful years of his stormy life, and he published a large number of authentic documents from the Public Records in the three volumes of his great controversial work, which is commonly cited as Prynne's *Records*. Most of these documents are still accessible in the modern Public Record Office; but that great repository of national archives has been so drastically reorganised at various periods, especially in the nineteenth century, that some of the documents used by Prynne in the seventeenth century have disappeared whilst others are not easily located in the various "Special Collections" which have been formed by modern planners. Prynne found the document here printed in a bundle of petitions dating from 6 Edward I (1277-78). Documents of this class would have been kept on the old Chancery files, which have now been broken up and distributed among one or other of the Special Collections. To quote Professor Galbraith, who was formerly an Assistant Keeper of the Public Records: 'Many of them fell apart as with the passage of time the strings broke which often held together several thousand documents. Indefatigable students like Prynne in the seventeenth century broke up and rearranged many more, while still others, it is to be feared, suffered during the nineteenth century in the formation of the various Special Collections' ¹. H. S. Sweetman calendared many Irish petitions, such as the petition here printed, in his *Calendar of Documents relating to Ireland* (1875-86); but this document does not appear among those which he printed in his second volume (1877).

I owe my knowledge of this neglected text to Miss J. Otway-Ruthven, who recently called my attention to a transcript of

¹V. H. Galbraith, *Introduction to the Use of the Public Records* (1934), p. 33.

Prynne's version which Walter Harris copied into the first volume of his *Collectanea*, now in the National Library of Ireland (I, p. 287). Harris evidently made his transcript from Prynne's printed text, correcting some obvious errors in Prynne's reproduction of proper names, but adding a few errors of his own. In the hope of locating the original petition in the Public Record Office I have consulted Mr R. L. Atkinson of that Office, who has devoted much attention to the problem of recovering or dating newly identified petitions; but he has failed so far to locate the original of Prynne's text. Conditions for research are now so unfavourable, and the chance of running this isolated text to earth so small, that I have thought it sufficient to print this petition from Prynne's version, modifying his spelling (as Walter Harris also modified it) to correspond with the normal conventions of the late thirteenth century, and correcting the more obvious of Prynne's errors. I have noted one or two passages where Prynne's reading seems to me doubtful; but his version gives on the whole a sound text.

The document contains a group of seven petitions from Primate Nicholas to the king which give us a clear view of the main problems which faced the Irish primate after his consecration in 1272. The first petition is against the increasing exactions of the royal officials in Ireland, whose amerciements were a grave burden to the primate and to his diocese. The second reminds the king that there were parts of Ireland into which the Irish primate could not enter without raising the vexed question of his right to have the primatial cross carried before him. He asks the king to restrain his justiciars from summoning the primate to appear before the king's courts in these areas; in practice he asks that such summons should be in future to the justiciar's court in Drogheda, not in Dublin. The third petition states the primate's claim, as an ancient custom of the diocese, to the temporalities of all the northern suffragan sees in time of vacancy. The fourth is an appeal to the king against certain definite and recent amerciements which had been demanded by the treasurer in Ireland. The fifth claims, again as an ancient custom of the diocese, the primate's right of wreck in the teneement of Termonfeighin. The sixth asks for the relaxation of certain dues and services which were attached to a manor which the primate had recently purchased from an unnamed knight, and had fortified as his own manor. The seventh protests against the action of the barons of the Dublin exchequer, who

were hearing a case that involved the church's matrimonial jurisdiction in the secular courts.

The next two documents are here reproduced from photostat copies of the originals, now preserved in the Public Record Office as Inquisitions Post Mortem 6 Edward I, no. 92 (c. 47/10/13 m. 19). They have been calendared by Sweetman (II, nos 1482-3). The first document gives the text of a king's writ to the justiciar in Ireland, dated 2 September 1278, with Robert de Ufford's report on an inquisition which he held at Drogheda on 26 November 1278. The second document gives the same justiciar's confidential report to the king on the primate's claim to temporalities of the suffragan sees of Armagh in time of vacancy. Since the king's writ was plainly caused by the primate's petition, we may fix the date of the petition to the spring or summer of 1278.

My next document is the text of a short letter from Primate Nicholas to John de Kirkby, one of the king's clerks at Westminster, which is here printed from a photostat of the original (S.C. 1/10/87). I owe my knowledge of this letter to the kindness of Professor Sayles of Queen's University, Belfast, who called my attention to it some time ago when he heard that I was interested in the administrative work of Nicholas Mac Maol Iosa. The letter is dated from Ireland on the feast of St Calixtus; but the year is not given. It cannot be later than 6 January 1284, when John de Kirkby ceased to be the clerk responsible for the council's business on his appointment as treasurer of the kingdom. The most probable date is 14 October 1278, when the Irish primate would have been pressing for a reply to the petitions which he had sent to the king some months earlier.

Two other sets of petitions have survived, both of later date, which Primate Nicholas sent to the king in 1289 and c. 1300. The earlier of these two was calendared by Sweetman in his third volume (pp. 251-2). It has been preserved on a roll of petitions and complaints from Ireland presented to the king in parliament soon after Christmas 18 Edward I: now classed as S.C. 9/3/ m 1 d. Parliament met in the hilyary term of that year (January 1290), and the primate's petitions were submitted with others from Ireland. They were four in number, and the king's answer is noted at the end of each petition. From the note at the end of the first petition we learn that a final refusal had been given to the primate's earlier petition concerning the

temporalities of vacant sees. This refusal must be later in date than Robert de Ufford's confidential report to the king in the autumn of 1278, and was probably given in the parliament that met at Westminster (Easter 1279).

Sweetman seems to have overlooked the text of another petition which the primate sent to the king c. 1300; it is now preserved in the Special Collection of Ancient Petitions (S.C. 8/178/8886). I owe my knowledge of this text to Mr R. L. Atkinson, whom I had consulted about the missing text of the earlier petition of 1278. The date of this last petition can be fixed with fair accuracy to c. 1300, since the two carucates of land at Kilclouher mentioned in the last clause are obviously to be identified with the two carucates of land at Kilclogry concerning which Walter de la Haye held an inquisition at Dublin on 12 May 1299¹. 'G. de Roubiri' who is mentioned in this last clause is Gilbert de Rothbury. Professor Sayles has shown that Gilbert was clerk of the King's Council in the technical and administrative sense of that phrase from 1290 to 1295, when he became a justice of the king's bench; but that he continued to act as the clerk responsible for the arrangement of the business of parliament for the remainder of the reign of Edward I². The writ which directed Walter de la Haye to hold an inquisition concerning these two carucates is dated 4 April 1299. The inquisition must have been held some considerable time before the date of the primate's petition; according to the text of the petition, it was then still in the custody of Gilbert de Rothbury 'together with the other inquisitions to which no reply was given in the other parliament.' Parliament met in London soon after Michaelmas 1299, and again at Westminster in Lent 1300. It seems clear that Walter de la Haye's inquisition was submitted to the first of these two parliaments, but was left without an answer. The primate's further petition was probably sent to the king in time for the parliament of Lent 1300. Here again, as in the letter to John de Kirkby of 1278, it is obvious that the Irish primate was able to keep in close touch with the proceedings of the King's Council. He must have had some friend in London who sent him regular reports as to the progress of his business in parliament and elsewhere.

¹*Cal. Doc. Ire.* IV, no. 605.

²G.O. Sayles, *Select Cases in the Court of King's Bench under Edward I* (Selden Soc., 1936), vol. I, p. lxi.

In addition to the text of these three separate petitions of 1278, 1289 and 1300, we have the text of three writs, two of which were attached to the petition of 1278, and one to the petition of 1300. The first two have been wrongly dated by both Prynne and Harris. From the wording of the second writ attached to the petition of 1278 it is clear that both these writs were sent to the Irish justiciar by Edward as lord of Ireland, not as king of England: that is to say, before November 1272. The most probable date is c. 1262-5, when Richard de la Rochelle was Edward's justiciar and when the Dominican primate Patrick Ua Sgannail had recently obtained papal confirmation of his right to have the primatial cross carried before him everywhere in Ireland¹.

The writ attached to the petition of 1300 seems to be later in date than the petition of 1278. From the text of this writ it appears that Primate Nicholas must have renewed his petition to the king on this point at some later date, when a suit between himself and the two archbishops of Dublin and Cashel was pending at the court of Rome. From the writ we learn that the king gave a favourable answer, but the text of the petition to which this writ is the reply has been lost. The date of the writ cannot be later than November 1281, when Robert de Ufford ceased to be Edward's justiciar in Ireland. The primate's renewed insistence on his rights, apparent in a second (lost) petition, may perhaps have been due to the consecration of the king's favoured clerk, the Dominican John Darlington, as archbishop of Dublin on 27 August 1279. The see of Dublin had been vacant for eight years before that date, and the thorny question of the primatial cross must have been less urgent during those years.

We have thus an unusually complete set of documents to illustrate this Irish primate's dealings with the king and his council in the first years of his pontificate. Prynne's transcript gives us the text of seven petitions to the king, all of which belong to the first half of 1278. With these petitions are included transcripts of two earlier writs, which bring us back to the time when Edward was lord of Ireland.

The king's reply to the first two and the last of these seven

¹M. H. MacInerney, *History of the Irish Dominicans* (Dublin, 1916), pp. 394-405.

petitions is not known ; but his reply to the remaining four petitions is briefly noted on the record as copied by Prynne. The king's writ to Robert de Ufford of 2 September 1278, with the justiciar's report on his inquisition of November 26, gives us the king's final reply to the fifth petition. The second writ of September 2, with the justiciar's confidential report to the king, gives us the king's reply to the more important third petition with its appeal to the immemorial customs of Armagh. The second of these seven petitions seems to have gone unanswered at first. Hence the primate's second petition (now lost), to which the king's writ to the justiciar, appended to the petition of 1300, is the answer. We have also the archbishop's private letter to John de Kirkby, which reveals a more personal contact than would have seemed probable from our extant documents. The petition of 1300 brings us to the last years of the primate's rule. We see that the king's officials in Dublin lost no opportunity of pressing their insistent claims, and that they found an ingenious means of evading the king's concession on this matter of the primatial cross. A summons to the primate, ordering him to appear in person before the king's court in Dublin, could always be issued with the full knowledge that the primate could not travel to Dublin without raising once more the troublesome controversy as to his primatial rights within the province of Dublin. The purpose of the primate's petition, and of the king's concession, was to ensure that the summons should be, not to Dublin, but to a town such as Drogheda, where the primate would still be within the limits of his own diocese.

A word must be said about the sixth of the seven petitions sent to the king in 1278. The primate here states that he has recently purchased an unnamed manor which is 'situated in the midst of a wicked people' from an unnamed knight for the use of his church, and that he has built a castle there 'to withstand the malice of this wicked people,' with the result that 'peace and concord are now better observed in all this march.' Three manors of the medieval primates are known to us from later documents: Armagh, Termonfehin and Dromiskin. Termonfehin is named in the fifth of these same petitions as the primate's manor, and there is no hint of any recent purchase. The history of Dromiskin before 1278 is obscure. Dromiskin (Druim Ineasclainn) was the site of a Celtic monastery which

was sacked by the Danes in the tenth century¹. We hear nothing of it in the twelfth century, but in 1221 Luke de Netterville, the first Anglo-Norman primate, was disputing his right to this manor against Ralph de Nittun². Primate Reginald seems to have been in firm possession of the manor in 1252, when Geoffrey de Costantine held one knight's fee in Dromiskin of the primate³. My conjecture is that the manor mentioned in this petition of 1278 must have been a fortified castle on the site of the present residence of the protestant primate in Armagh. From all that we know of Primate Nicholas, it is most probable that he would normally reside near his own cathedral church, among his Irish subjects; *inter Hibernicos*, as was later the customary phrase. The march which was troubled by 'this wicked people' would thus be the territory near Armagh, where the primates of every generation in medieval history had constant reason for anxiety⁴. The petition is, of course, framed primarily for the purpose of winning the English king's favour; and Primate Nicholas must have hoped that his service in fortifying this new manor would obtain for him the favour of exemption from the customary services which had been rendered by the knight from whom he had bought it. But the calculation proved incorrect. The king was unwilling, here as elsewhere, to relax any obligation that was 'of the Crown.'

I. *Letter from Primate Nicholas to Edward I. ?c. 1278*

(Text from Anc. Corr. S.C. 1/19/91. The letter is undated, but a comparison of the script with other similar official documents of this period suggests a date in the early years of Edward I)

Excellentissimo domino suo domino E. dei gracia regi Anglie, domino Ybernie et duci Aquitanie Nicolaus miseratione diuina archiepiscopus Armachanus. Salutem in eo per quem reges regnant et principes dominantur cum omni reuerencia et honore. Ad excellencie vestre presenciam mittimus Jordanum de Termunfekyn seruientem nostrum ad ostendendum dominacioni vestre diuersa grauamina quibus in Ybernia pregrauamur, maiestati vestre humiliter supplicantes et deuote

¹Archdeacon Leslie has given a very full account of Dromiskin in his *History of Kilsaran* (Dundalk, 1908), pp. 164-181.

²*Cal. Doc. Ire.* I, no. 994.

³*Cal. Doc. Ire.* II, no. 146.

⁴See my account of this manor in *Medieval Province of Armagh*, pp. 96-101.

quatenus caritatis intuitu ob salutem anime vestre super eisdem grauaminibus, si placet, remedia dignemini opponere oportuna : ita ut per hoc et alios pios actus vestros non solum apud summum retributorem vestrorum accrescat cumulus meritorum, sed etiam ut nos qui nunc pro vobis cotidie oramus eo magis ex debito teneamur pro modulo nostro precibus interpellare quod vobis feliciter retribuat universa. Prefatus vero seruiens noster predicta grauamina dominacioni vestre exhibebit cum excellentie vestre placuerit. Conseruet vos altissimus per tempora longa.

Endorsed : Domino suo domino E. dei gracia regi Anglie, domino Ybernie et duci Aquitanie. (per) Archiepiscopum Armach' Ybernie primatem.

2. *Petitions of Primate Nicholas Mac Maol Iosa to Edward I.*
1278

(Text in Prynne's *Records* III, p. 1222 "ex Bundela Petitionum 6 Edw, I" ; also in Harris, *Collectanea* I, p. 287-9)

Licet ecclesia Ardmachana inter omnes ecclesias Hibernie in rebus et possessionibus ac libertatibus antiquis temporibus magis fuerit abundans, modo tamen per oppressiones malorum ac per imperitiam quorundam archiepiscoporum ad tantam devenit paupertatem quod qui pro tempore fuerit verecundetur archiepiscopus nuncupari : propter quod, etsi placitum detentoribus terrarum dicte ecclesie movere vellemus, timore tamen amerciamentorum curie vestre hoc facere non audemus. Unde supplicamus excellentie vestre quatenus si contingat nos alios implacitare vel ab aliis implacitari et subcubuerimus, vel aliquo modo defaltam fecerimus, quod vestra dominatio certum amerciamentum nunc velit statuere, ultra quod justiciarii vestri a nobis nichil exigere audeant : vel saltem eis mandetur quod a nobis nichil exigant quousque a vobis aliud receperint in mandatis, cum facultates ecclesie nostre in terra pacis¹ vix ad centum libras se extendant. Forma vero gratie quam fecistis predecessori nostro hic pendet².

Item, cum quedam partes sint Hibernie ad quas nisi crucem nostram baiularem sine preiudicio juris primatie ecclesie Ardmachane accedere nullatenus possemus, qua de causa nullus predecessorum nostrorum ad illas partes usque ad hec tempora

¹Perhaps : *in tempore pacis*.

²See Schedule A, below.

aliquo modo personaliter accessit: vestre dominationi supplicamus quatenus mandetur justiciariis vestris quod non plus ad talia loca vocentur quam vocaverunt predecessores nostros, sed ad ea que sine preiudicio dicte ecclesie accedere valemus in quibuscunque negotiis seu causis personaliter velint vocare. Et sciat excellentia vestra, domine Rex, quod ad quemcunque locum minor nuncius justiciariorum vestrorum nos ad commodum et honorem vestrum vocaverit, dum tamen sine preiudicio perpetuo ecclesie nostre possimus accedere, libenter accedemus. Forma vero gratie quam fecistis predecessori nostro circa hoc hic pendet¹: quam gratiam nos similiter petimus fieri, si placet, ad voluntatem Regis.

Item, cum ante introitum Anglicorum in Hiberniam ecclesia Ardmachana fuerit in possessione recipiendi temporalia tempore vacationis omnium episcopatum provincie Ardmachane, et licet processu temporis per incuriam et negligentiam quorundam archiepiscoporum ballivi vestri possessionem temporalium quorundam episcopatum sic vacantium in preiudicium ecclesie nostre sint ingressi: adhuc tamen ecclesia nostra Ardmachana est in possessione temporalium quorundam episcopatum vacantium, in quorum possessione fuit dicta ecclesia, non solum ante ingressum Anglicorum, sed post ingressum ipsorum usque in hunc diem. Quare excellentie vestre supplicamus quatenus mandetur justiciariis vestris ne nos seu ecclesiam nostram saltem super possessione nostra in predictis ecclesiis, in quarum possessione fuerunt hactenus predecessores nostri et hodie sumus, molestant. Et sciatis, domine reverende, quod nos peteremus possessionem nostram nobis reformari, ecclesiarum videlicet quas nunc tempore vacationis quoad temporalia possidetis, si speraremus apud excellentiam vestram exaudiri.

Resp. Quod justiciarius se ad, &c.

Item, cum thesaurarius vester in Hybernia petat quedam amerciamenta a nobis, que tempore trium archiepiscoporum predecessorum nostrorum nunquam fuerint petita nec ipsis viventibus, prout intellexerimus, extiterant taxata, excellentie vestre supplicamus quatenus mandetur justiciario vestro vel eius locumtenenti quod a talium amerciamentorum exactione desistat, vel saltem dominatio vestra de gratia speciali nobis dicta amerciamenta velit remittere.

Resp. Scribetur² justiciario, &c. Rex perdonat ei ea que

¹See Schedule B, below.

²More probably: *scribatur*.

non fuerunt taxata superstitibus predecessoribus suis, ita quod ea que tax', &c.

Item, cum ecclesia nostra Ardmachana ab antiquis temporibus fuerit in possessione cuiusdam libertatis in tenemento de *Carmunfechi*¹ quod dicitur *Wreck*, ac nunc ballivi vestri licet raro talis casus contingat se intromittant: excellentie vestre supplicamus quatenus mandetur justiciariis vestris quod inquirent si aliquis predecessorum nostrorum antiquitus habuerit dictam libertatem que dicitur *Wrek*: et si invenerint aliquem predecessorem nostrorum ipsam habuisse, nos permittant eadem libertate pacifice gaudere.

Resp. Ostendat ius coram justiciario Hybernie, et Regem.

Item, cum nos quoddam manerium in medio perverse gentis situm a quodam milite ad opus ecclesie nostre de novo emerimus, ac ibidem castrum quoddam ad resistendum malitie eiusdem gentis satis forte constituerimus, ratione cuius emptionis pax et concordia in tota marchia illa melius observetur, de quo manerio licet nil valeret dicto militi tamen servitium et sectam comitatus vestro facere tenebatur: cum adhuc dictum manerium ad eadem teneatur, vos rogamus quatenus dictam sectam comitatus cum servitio de gratia vestra speciali nobis et ecclesie nostre velitis (relaxare).

Resp. Rex non potest relaxare, quia de Corona.

Quia universa placita de catallis seu debitis que testamentum vel matrimonium non contingant, ex regia dignitate curie regie relinquuntur audienda et terminanda: eo pretextu placita de debitis seu catallis matrimonium seu testamentum contingentia Rex, ut princeps filius ecclesie christianissimus et fidelis, curie christianitatis dimittere debet ecclesie libertatem illesam conservando ut tenetur. Cum igitur parochianus noster Philippus Marmion de quibusdam debitis et catallis que sunt de matrimonio coram baronibus de scaccario ad instantiam domini Willielmi de Mortain trahitur in placitum his diebus, petimus quod Rex iisdem baronibus rescribat quod, si ita esse invenerint, tunc de placito illo se non intromittant, sed ad curiam christianitatis dimittant, vel saltem quod dictum placitum coram ipso Rege poni faciant, ut de consilio suo quod inde fieri debeat statuatur.

¹Harris has made the obvious correction: *Termunfechin*.

Schedule A¹. Pro amerciamentis favorabiliter exigendis ab archiepiscopo Armachano. (c. 1262-5).

Justiciario Hibernie salutem. Quia vobis iniunximus ut cum venerabilis pater archiepiscopus Ardmachanus, Ybernie primas, iura ecclesie sue prosequi aut defendere vellet, certos sibi justiciarios assignaretis: vobis mandamus firmiter iniungentes quatenus cum idem archiepiscopus, quem cum gratia et favore in suis agendis fovere desideramus, coram vobis vel dictis justiciariis sibi assignandis amerciari contingat, ita sibi sitis propitii quod in exactione amerciamentorum nullatenus se sentiat gravatum, et que ab eo fuerint exigenda et accipienda, quousque a nobis speciale receperitis mandatum, nullatenus exigi permittatis. Et hoc idem justiciariis vestris itinerantibus necnon et sibi assignandis precipiatis. Dat'. &c.

Schedule B². Pro favore erga archiepiscopum Ardmachanum prosequendo. (c. 1262-5).

Edwardus, illustris Regis Anglie primogenitus, justiciario suo Hibernie vel eius locumtenenti salutem. Venerabilem patrem archiepiscopum Ardmachanum pro nostris viribus volentes a gravaminibus preservare, et ecclesie Ardmachane patrimonii et terrarum alienationem satis, ut asseritur, iniuste . . .³ miserie lachrymabili compatientes: vobis mandamus firmiter iniungentes quatenus cum eundem archiepiscopum suo aut ecclesie sue nomine experire⁴ seu agere aut defendere contigerit, utiles ac necessarios sibi justiciarios ac iudices assignetis, assignandis sibi justiciariis dantes in mandatis nichilominus ut celerem eidem archiepiscopo Ardmachano iustitiam, scilicet de mense in mensem, faciant cum gratia et favore: providentes quod in Drocheda vel in alio loco competenti sibi infra limites sue provincie occasione contentionis orte inter ipsum et archiepiscopum Dublinensem et Casselensem justiciarios huiusmodi sibi assignetis. Valet. Dat'. &c.

¹Harris has misunderstood this document, which he wrongly describes as copied from Pat. 6 Edw. I, and dates to 1277.

²Harris again describes this document from Pat. 6 Edw. I, and dates it to 1278. He wrongly inserts the word *Rex* at the beginning of the salutation.

³A word seems to have been omitted here in Prynne's text. Harris has the following note at the head of his transcript of this text: *dubium et obscurum hoc*.

⁴More probably: *expedire*.

3. *Report of Robert de Ufford to Edward I. After 2 September 1278*

(Text from Inquisition P.M. 6 Edward I (C.47/10/13 m. 19) ; cf. *Cal. Doc. Ire.*, II, no. 1483)

Reverendissimo domino suo servitium debitum cum honore. Litteras vestras in hec verba recepi. Edwardus dei gratia Rex Anglie Dominus Hibernie et Dux Aquitanie dilecto et fideli suo Roberto de Ufford justiciario suo Hybernice salutem. Mandamus vobis quod discretiori et secretiori modo quo poteritis scrutari et explorari faciatis cuiusmodi ius venerabilis pater N. archiepiscopus Ardmacanus Hybernice primas habet et habere clamat in quibusdam episcopatibus sui archiepiscopii tempore vacationis quo ad percepcionem temporalium et aliorum ad eosdem episcopatus spectantium et in quibus et quomodo et qua occasione et quo waranto et a quo tempore, et nos inde et de consilio vestro in hac parte reddatis secretius cerciores. Teste me ipso apud Salop' secundo die Septembris, anno regni nostri sexto. Quare excellentie vestre significo per presentes quod non plus iuris habet dictus archiepiscopus Ardmacanus in episcopatibus sui archiepiscopii vacationis tempore quam alii archiepiscopi per Hyberniam constituti habent in episcopatibus sibi subditis seu subiectis: set quia quidam episcopatum dicto archiepiscopo subiectorum situantur in terra Hybernica et silvestri, ubi Anglici vacationis tempore secure accedere non valebant, archiepiscopus predictus temporalia episcopatum predictorum vacationis tempore usurpavit, et ita illa usurpacio per huiusmodi abusum in ius quodammodo transiit simulatum. Nec alio iure nisi tali subreptio dictus fulcitur archiepiscopus in premissis. Valeat excellentia vestra per tempora longiora.

4. *Inquisition concerning archbishop's rights in Termonfechin. 26 November 1278*

(Text from Inquisition P.M. 6 Edward I (C. 47/10/13. m. 19) ; cf. *Cal. Doc. Ire.*, II, no. 1482)

Edwardus dei gratia Rex Anglie Dominus Hibernie et Dux Aquitanie dilecto et fideli suo Roberto de Ufford justiciario suo Hibernie salutem. Monstravit nobis venerabilis pater N. archiepiscopus Armachanus Hibernie primas quod cum ipse habere debeat et predecessores sui habere consueverunt Wreccum maris in tenemento de Tarmenfechin, vos prefatum archi-

episcopum huiusmodi Wreccum habere non permittatis ibidem. Et quia volumus quod prefato archiepiscopo plena fiat iusticia, vobis mandamus quod ius nostrum et veritatem facti scrutari et secretius explorari faciatis secundum quod vestra fidelitas et circumspectio melius viderint expedire, et nos inde ad plenum reddatis cerciores. Teste me ipso apud Salop, secundo die Septembris anno regni nostri sexto.

Inquisicio capta apud Droweda in crastino sancte Caterine virginis anno regni regis Edwardi septimo coram R. de Ufford justiciario Hibernie per preceptum domini Regis, utrum Nicholaus archiepiscopus Ardmacanus Hibernie primas aut alii archiepiscopi predecessores sui habere debeant vel habere consueverint Wrek' maris in tenemento de Tarumfechin' per subscriptos : videlicet Hugonem de Repenty. Adam de Staneleye. Ricardum le Blund. Robertum le Mercer. Adam molend'. Rogerum Pipard. Willelmum de Graftoun. Robertum le Blund. Galfridum clericum. Galfridum le Hore. Galfridum le iouene. et Robertum de Kirkecath. Qui dicunt super sacramentum suum quod dominus Rex semper post conquestum terre Hibernie fuit sesitus de Wrek maris in predicto tenemento, et quod predictus archiepiscopus nec aliquis predecessor suus habuit aliquam sesinam de Wrek in illo tenemento post conquestum predictum.

Domino suo reverendo servicia et honores. Ad mandatum vestrum veritatem facti scrutari feci utrum archiepiscopus Ardmacanus Hibernie primas habere debeat aut predecessores sui habere consueverint Wrek maris in tenemento de Tarmunfechyn per quandam inquisitionem quam inde cepi : quam vobis cum brevi vestro transmittito, per quam intellexi quod predictus archiepiscopus nec aliquis predecessor suus unquam de Wrekco maris in tenemento predicto aliquam sesinam habuit post conquestum Hibernie : super quo, si placet, fieri faciatis quod vestre cedit maiestati. Valeat excellentia vestra in domino per tempora longiora.

5. *Letter of Primate Nicholas to John de Kirkby, clerk.*? 14
October 1278

(Text from Ancient Correspondence (S.C. 1/10/87))

Viro uenerabili et discreto domino Johanni de Kerkebi
Nicholaus miseracione diuina archiepiscopus Hyberníe primas
salutem in

Litteras vestras recepimus continentes quod petitiones mee

per vos vestri gracia coram consilio Regis fuerunt propositae quibus quod usque ad generale parliamentum non possent sortiri effectum. Vnde cum responsum ad dictas petitiones sit michi et ecclesie necessarium latorem presencium ad vos et ad consilium Regis pro dicto responso duximus transmittendum. Idcirco vestram rogo meritis meis non exigentibus, nam modicam gero fiduciam, quatinus dictum responsum michi fieri per latorem presencium et amore beati Patricii patroni mei cum debita maturitate procuretis. Et sciatis quod nos apud predictum patronum nostrum interpellabimus quam vos pro nobis ita hoc negocium eritis interpellaturi: petitiones enim nostras vobis in scripti(s) in Hybernia die sancti Kalixti pape.

Endorsed: domino Johanni de Kirkebi.

(The text has been mutilated at the right-hand margin).

6. *Petitions of Primate Nicholas to Edward I.* 1289

(Text from Parliament Rolls (Exchequer Series), now S.C. 9/3/ m. 1d).

Peticio archiepiscopi Ardmachani

Nicholaus archiepiscopus Ardmachanus ostendit domino Regi quod iusticiarii de Banco Dubl' admerciauerint domino Regi per breue de quo Waranto temporalia quinque episcopatum, videlicet Derens' Drummores' Clochor' Raboton' et Triburn', in suis vacacionibus: que temporalia idem archiepiscopus et predecessores sui in eorum vacacionibus semper pacifice capere consueuerunt. Propter quod status ecclesie sue non tam in facultatibus, set et in suis libertatibus ad presens dehonestatur. Vnde supplicat domino Regi remedium super hoc, vel quod in recompensationem earundem libertatum velit predictam ecclesiam respicere, de terris uel redditibus in Hibernia etc.

Alias responsum fuit eidem in parlamento Westm' quod Rex recuperauit per iudicium custodiam episcopatum vacancium in Hibernia, tenendam sicut episcopatum in Anglia.

Idem episcopus (*sic*) ostendit domino Regi quod Nicholaus Taf quondam iusticiarius de Banco Dubl' amerciauerit predictum archiepiscopum ad xl libr. imponendo ei quod indebite returnauit quoddam breue de iudicio sibi directum. Vnde supplicat domino Regi quod predictum amerciamendum velit ei perdonare.

Mandetur iusticiario quod certificet Regem de causa ad festum Ascensionis Domini: et interim ponatur amerciamentum in respectum. Et sic dictum est ei.

Idem archiepiscopus ostendit quod prebende Ardmathayne (*sic*) sint exiles et petit quod possit permutare terras uel redditus de dominico archiepiscopatus in Vryel ad easdem prebendas augmentandas cum quadam Alicia de Naptoun que non tenet de Rege in capite, set de domino Theobaldo de Verdoun, pro aduocationibus trium ecclesiarum que non valent per annum ultra xx libr. omnibus deductis.

Saluet dominum Regem de dampno tempore vacationis, et Rex habebit consilium. Et sic dictum est ei.

Item supplicat domino Regi quod ipse velit concedere legem Anglicanam cuidam mulieri Hybernice, Isamaya nomine, que maritata est cuidam Bertramno de Rapenteyn Anglico: quia de consuetudine in Hibernia obseruatur quod mulieres Hybernice non recipiunt dotem post mortem maritorum suorum.

Si supervixerit virum suum, nunciet Archiepiscopus domino Regi, et Rex habebit consilium quid inde debet facere. Et sic dictum est ei.

7. *Petition of Primate Nicholas to Edward I. c. 1300*
(Text from Ancient Petitions, now S.C. 8/178/8886)

Peticiones archiepiscopi Ardmachani Hibernie primatis.

A nostre seignor le Rey prie remedie le seon Arceuesqe de Ardmach' qe come nostre seignor le Rey lui eyt graunte par son bref dont le transecrit est icy desuz escrit, cest asauer qil puse fere attornez par sa lettre patente en chescune chose qe li tuche en Irland par la ou il ne peut oue sa croiz venir pur kontek qe est entre les autres Arceuesques dirlaunde e lui, e dunt le ple pent a la curt de Roume, acons de voz Justices du Baunk de Deuelyn taunt come sire Roberd Bagod chief Justice de mesme le Baunk fut icy en Engleterre vnt agarde qe mesmes le Arceuesqe par le bref auaundit deit fere attornez par la ou il est enplede e nunpas par la ou il enplede. Dunt mesmes le Arceuesqe prie qe la volente nostre seignor le Rey qe est contenuz en mesme le bref seit iuge solom la nature de mesme le bref, cest asauer qe il puse fere ses attornez pur li e contre li pendaunt le kontek de la primacie en la curt de Rome sicome auaunt est dit.

Transcriptum breuis.

Edwardus etc. dilecto et fideli suo Roberto de Vfford Justiciario suo Hibernie salutem. Monstravit nobis venerabilis pater Nicholaus Archiepiscopus Ardmachanus Hibernie primas quod cum contencio inter ipsum et Archiepiscopos Cassell' et Dublinen' qui pro tempore fuerint et predecessores eorum hinc inde super baiulacione crucis ibidem extiterit vsque ad hec tempora et causa inter ipsos pendeat in Curia Romana hiis diebus, vos et Iusticiarii nostri parcium illarum in singulis summonicionibus exercitum et quorumcunque placitorum ipsum contingentium coram vobis apud Dublin' et alibi infra Archiepiscopatus Cassell' et Dublinen' ipsum nichilominus personaliter euocari facitis vbi sine preiudicio iuris primacie ecclesie sue Ardmach' nullo modo accedere potest personaliter nisi crucem suam baiularet ibidem : et quia manifeste perpendimus quod ex personali adventu suo ad huiusmodi euocaciones cum crucis sue baiulacione possent periculum et graue dampnum peruenire nisi remedium ad hoc apponamus et eidem Archiepiscopo quantum cum iusticia et sine preiudicio (iuris)¹ nostri fieri possit volumus subuenire vobis mandamus quod attornatos prefati Archiepiscopi sufficientes quos per litteras suas patentes duxerit faciendos et substituendos ad omnia premissa et in omnibus premissis et aliis que personam suam contingunt vbi ipse ob impedimentum predictum venire non potest personaliter coram vobis seu Iusticiariis predictis admittatis et admitti faciatis de gracia nostra speciali quam ei concessimus quamdiu nobis placuerit. Et hoc idem Justiciariis nostris itinerantibus et aliis sibi interim assignari et obsignari faciatis. Teste me ipso etc.

Idem Archiepiscopus petit pro deo cartam domini Regis de quadam terra quam idem Archiepiscopus adquisierat, viz. de duabus carucatis terre in Kilclouher', vnde inquisicio inter ceteras inquisitiones que remanserunt in alio parlamento non responsas adhuc remanet in custodia domini G. de Roubir' clerici ; vnde petit dictus Archiepiscopus quod huic inquisitioni respondeatur.

II

The next four documents come from the private collection of Dowdall and Peppard Deeds which has now been acquired by the National Library of Ireland. Dr Charles MacNeill has prepared a full calendar of these deeds, which are mainly of

¹ iuris : *om.* MS.

local Dundalk interest ; and the Irish Manuscripts Commission hopes to publish his calendar in the near future. Since I published my volume on *The Medieval Province of Armagh* I have been able to consult the proofs of Dr MacNeill's work, and am thus in a position to publish three new documents which throw light on the history of the diocese and province within the period covered by my book as well as a fourth earlier document. I am most grateful to Dr MacNeill and to the members of the Irish Manuscripts Commission for permission to print these unpublished texts.

The earliest in date is a letter from Primate John to the bailiffs or provosts of Dundalk. The letter is unfortunately not dated, but the character of the rough script makes it very probable that this primate was either John Mey (1444-56) or John Bole (1457-71). The text is plainly no more than a rough draft of an official letter, in which the primate threatens the bailiffs with major excommunication if they interfere in a testamentary dispute belonging to the primate's jurisdiction. The script is careless, and in part faded ; and there is a hole towards the top left-hand corner. There is no sign of a seal having been affixed to this copy.

The next document enables us to date Primate Octavian's consecration more accurately than I had been able to do from the evidence of his own register. Octavian's register (f. 268) contains an entry which makes it certain that the new primate had been consecrated before 12 February 1479/80. From other entries in the register I had calculated that he was consecrated after 30 September 1479¹. This new document, which was issued by Henry Corkeran, archdeacon of Armagh and president of Octavian's metropolitan court, proves that Octavian was still acting as nuncio of the Holy See and special governor of the see of Armagh as late as 18 January 1479/80. The *dies consecrationis* is thus fixed within the limits 18 January-12 February 1479/80.

The next two documents come from the same collection. The earlier of the two is dated on the feast of St Macartan, 1538. In the *Féilire Oengusa* the feast of Mac Cairthainn is given under March 18, but the feast is given under March 24 in the older Martyrology of Tallaght and in the twelfth-century

¹ *Medieval Province of Armagh*, p. 11,

Martyrology of Gorman¹. Bishop Patrick O Cuilinn compiled an office of St Macartan in 1528, which has survived with other fragments of a lost register of Clogher dating from this period. In this office St Macartan's feast is thus dated: Nono kal. Aprilis ad Christum migravit orans². The date of our document is thus 24 March 1538. The date of the second document is given as 30 March 1538. Both documents contain the full text of a matrimonial dispensation granted to two couples from the diocese of Armagh by Bishop Odo of Clogher (Aodh O Cearbhallain). They illustrate the situation in Armagh at a time when Primate Cromer had not yet been excommunicated by Paul III; but when, as is plain from these two texts, his diocesan subjects had lost confidence in his jurisdiction. Bishop Odo had been provided to the see of Clogher by Paul III on 6 August 1535. We learn from these two texts that the pope empowered him to grant not more than twelve matrimonial dispensations in the pope's name to the Irish faithful. We do not know the date at which the new bishop of Clogher reached Ireland after his provision and consecration; but he was certainly at Clogher in the second half of March 1538, when he issued these two dispensations in virtue of his special powers. Four and a half years later (October 1542) he himself surrendered his papal bulls to the king's officers in Ireland.

8. *Letter from Primate John (Mey or Bole) to the bailiffs of Dundalk.*

(From the original among the Dowdall Deeds)

Filii carissimi. (Mo)nemus vos sub pena excommunicationis maioris quod intromittatis vos de causa quam Onet (?) Olaowran mouet coram vobis contra (Jo)hannem Feld que est mere testamentaria et ad nostram iurisdictionem pertinens quamuis vos (quo)dam ficto colore in aliam naturam mutatis. Dat' sub nostro sigillo a tergo harum appposito xvii die mensis feb'.

Johannes Archiepiscopus Ardm' hibernie Primas.

Dilectis filiis Balliuis ville de Dundalk.

¹ *Feilire Oengusa*, ed. Whitley Stokes, p. 100; *Martyrology of Tallaght*, ed. Best and Lawlor, p. 26; *Martyrology of Gorman*, ed. Whitley Stokes, p. 60.

² *Louth Arch. Journal* IV (1918), p. 257.

9. *Certificate of Henry Corkeran, archdeacon of Armagh.* 18 January 1479/80.

(Text from original in Dowdall and Peppard Deeds)

Universis alme matris ecclesie filiis presentes nostras litteras visuris vel audituris Henricus Corkeran archidiaconus Armachanus ac presidens curie Armachane necnon curator testamentorum omnium et singulorum tam condito testamento quam ab intestato per diocesim Armachanam inter Anglicos decedencium quorumcunque per honorabilem ac magne sciencie ac probitatis et providencie virum dominum Octavianum del palacio presbiterum Florentinum decretorum doctorem Nuncium Sedis Apostolice et Ecclesie Cathedralis Metropolitice et Hibernie primacialis Armachane in spiritualibus et temporalibus generalem gubernatorem sufficienter deputatus: salutem in domino sempiternam. Noverit ubique universitas vestra nos administrationem omnium et singulorum bonorum que fuerunt aut quomodolibet esse debuerunt Johanne Whyte de Dundalk Armachane diocesis antedictae mulierem nuper ibidem ab intestato defuncte dilecto nobis in Christo Christoforo Dowdall de Dundalk predict' filio legitimo et heredi memorate Johanne defuncte commisisse prout committimus per presentes: ipso tamen Cristoforo nobis primitus in forma iuris iurato de fidei administratione bonorum huiusmodi facienda et compoto fidei inde reddendo cuiusque¹ . . . ex parte debite fuerit requisitum. In cuius rei testimonium sigillum Officialitatis predictae curie Armachane quo in huiusmodi utimur officiis presentibus duximus apponendum. Dat' xviii die mensis Januarii. Anno domini millesimo quadringentesimo septuagesimo nono.

10. *Dispensation granted by Odo, bishop of Clogher.* 24 March 1538.

(Text from original in Dowdall and Peppard Deeds)

IHESUS

Odo dei gratia episcopus Clochorensis dilectis nobis in Christo Jacobo Dowdall et Johanne Gernon Armachane diocesis: salutem gratiam et benedictionem. Sedis apostolice providencia circumspecta non nunquam iuris rigorem sua mansue-

¹ One word illegible here,

tudine temperet (*sic*) et quod sacrorum canonum prohibent instituta de gratia sue benignitatis indulget, aliisque indulgendi facultatem sua auctoritate concedit prout personarum et temporum qualitate pensata id in deo salubriter expedire cognoscit. Cum itaque venerabilis in Christo pater Antonius miseracione divina tituli sanctorum quatuor Coronatorum presbiter cardinalis auctoritate sanctissimi in Christo patris ac domini domini Pauli huius nominis pape tertii, cuius penitentie curam gerit, et de dicti sanctissimi patris speciali et expresso mandato super hoc vive vocis oraculo sibi facto, Nobis inter alia concessit ut cum duodecim copulis, videlicet duodecim viris et totidem mulieribus super impedimentis quarti gradus consanguinitatis vel affinitatis seu consanguinitatis et affinitatis simul, eciam si alter coniugum aut contrahere volencium secundo vel tercio, alter vero simplici seu duplici triplici quatruplici aut multiplici quarto consanguinitatis vel affinitatis gradibus inter se respective essent coniuncti, aut se attenerent (*sic*), ut impedimentis consanguinitatis aut affinitatis huiusmodi non obstantibus matrimonium inter se contrahere et in eo postquam contractum fuerit libere remanere possint et valeant auctoritate apostolica dispensare possimus, prout in litteris apostolicis sub sigillo officii penitentie dicte apostolice sedis nobis desuper confectis plenius continetur. Postmodum vero pro parte vestra nobis fuit expositum quod in quarto et tercio consanguinitatis gradibus ad invicem coniuncti estis et matrimonium contrahere desideratis, sed quia obstante dicto impedimento consanguinitatis vestrum in hac parte desiderium adimplere non potestis canonica dispensacione desuper non obtenta. Quare nobis humiliter supplicari fecistis ut super hoc vobis de oportuno dispensacionis remedio providere dignaremur. Nos igitur vestris in hac parte supplicacionibus inclinati vobiscum per hec scripta ut impedimento quod ex huiusmodi consanguinitate provenit nequaquam obstante matrimonium invicem contrahere et in eo postquam contractum fuerit libere et licite remanere possitis et valeatis auctoritate apostolica nobis in hac parte concessa, dummodo aliud canonicum non obsit, misericorditer dispensamus prolem exinde suscipiendam legitimam decernentes et nunciantes, in contrarium facientibus quibuscunque non obstantibus. In quorum omnium et singulorum fidem et testimonium presentes litteras exinde fieri fecimus cum appositione nostri sigilli quo ad maiora utimur. Datum in civitate Clochorensi in festo sancti Marchartini episcopi et confessoris. Anno domini Millessimo

ccccxxxviii. His testibus presentibus : domino decano Clochorensi ac Cornelio McArdyll decano de Clanhaed ac Nicholao Mcconaind' clerico, necnon Patricio O Cerwillan presbitero et Patricio mac taoigir et diversis aliis.

(*The seal is missing*)

II. *Second Dispensation by Bishop Odo of Clogher. 30 March 1530.*

This document follows exactly the same form as the preceding text, with the following differences. The names of the two who wish to contract marriage are given as Henricus Dowdall and Katerina Gernon of the diocese of Armagh ; and they are stated to be related to one another 'in the fourth and fourth degrees of consanguinity.' The date and witnesses are as follows :

Datum in civitate Clochorensi in penultimo die mensis Martii. Anno domini Millessimo cccccxxxviii. Hiis testibus presentibus : domino decano Clochorensi ac Cornelio McArdyll decano de Clanhaed ac Nicholao Maconaind clerico necnon Patricio OCerwillan presbitero et domino Patricio Mctsaair presbitero ac diversis aliis.

(*The seal is missing*).

III

Finally, I print here the full Latin text, so far as I have been able to decipher it, of a contemporary report to Primate Dowdall of a visitation of his diocese *inter Hibernicos*, which was made on his mandate by his two commissaries, Bishop Richard O Ferghail of Ardagh and Canon Nicholas MacCraith of Clogher. The report of these two visitors seems to have been written out hastily on paper of poor quality. The text is in Latin, but the scribe used a characteristically Irish script with difficult abbreviations. This paper document must have been lying loose among the archives of Armagh until the early seventeenth century, when Primate Ussher (most probably) set about binding the surviving registers and fragments of registers into the present series of seven stout volumes. This paper was inserted by the binder between the two main sections of the volume that is now commonly known as Primate Cromer's Register. Neither the compiler of the modern transcript of this register (it is not one of the volumes transcribed by Reeves) nor Father L. Murray,

when he was making his summary calendar of the two sections of this volume, noticed this important document which has been folded and bound into the present volume, between the last page of Plunket's metropolitan court-book and the first page of Cromer's episcopal register. The paper text has been mutilated at its outer edges, and some of the words on the inner edge are difficult to decipher where the paper has been folded and stuck into the bound volume. What I print here is what I was able to read after two separate efforts at transcription.

I have discussed this visitation at some length elsewhere¹. Here I should like to add one point which had escaped my notice until the present Dean of Armagh, Right Rev. Mgr MacDonald, P.P. of Dungannon, called my attention to the fact that the report makes no mention of the parish of Termonmaguirk. A re-examination of the text has convinced me that the two visitors omitted both Termonmaguirk and Errigalkeerog from their tour of inspection. The very difficult name which I had conjectured to represent Errigalkeerog is, I now believe, a contracted Latin form of the Irish Carn t-Siadhail (Carnteel)². This small parish lies close to the parishes of Donaghmore and Aghaloo. The omission of the two important parishes of Errigalkeerog and Termonmaguirk is, I think, evidence that these two parishes were in fact administered from Clogher rather than from Armagh during the latter part of the fifteenth and the first half of the sixteenth centuries. Neither parish is mentioned in any of the diocesan records of Armagh which have been preserved in the two registers of Octavian and Cromer: that is to say, for a period of almost seventy years (1470-1535). Some of the entries printed by Father Costello in his *De Annatis Hiberniae* for this same period suggest strong Clogher influence in these two outlying parishes of the diocese of Armagh³. Finally, we know from two mandates of Eugenius IV, dated 12 February 1443, that John Mac Cathmhail, archdeacon of Clogher and canon of Armagh (and apparently a son of Art Mac Cathmhail, who was bishop of Clogher from 1390 to 1432) held these two parishes as prebends attached to his canonry in Armagh for some years before and after this date⁴. Possibly the close connection

¹ *Medieval Province of Armagh*, pp. 272-4.

² This name was first suggested to me by Very Rev. M. MacDermott, P.P. of Pomeroy. The form as written in the text is highly contracted and difficult to read.

³ Costello: *De Annatis Hiberniae*, pp. 11, 23, 48-50.

⁴ *Cat. papal letters*, IX, 362-3.

between these two important parishes of the diocese of Armagh and various successive prelates of the diocese of Clogher should be dated from this period. The negative evidence of this visitation of 1546 suggests that the two parishes were still under the effective control of Clogher during the first half of the sixteenth century.

12. *Visitation of the diocese of Armagh "inter Hibernicos."* 1546.

(From the original report of the two Visitors, now in Cromer's Register)

Anno domini m° cccccxvi. Incepit visitacio (commi)ssario-rum domini primatis episcopi Ardachadensis ac Nicholai McCraid canonici Clochorensis dyocesis, in decanatibus de Erthyr et Tulaghog' in dyocesi Ardmachana. Primo incepta fuit in ecclesia parochiali de Dair'nuse, que patitur magnam ruinam et defectum in qualibet sui parte, in tegimine et in pariete, et habet sordices et alia incompetencia intrinsece, quod vix pt' aliquid fieret. Curatus ibidem et est concubiniarius ut dicunt quidam de parochia: et ornamenta sunt competencia preter casulam.

Ecclesia de Taygnan habet ruinam seu defectum in tegimine et in pariete. Ornamenta sunt bona. Vicarius post missam super altare iuratus et per nos visitatus dixit quod solet celebrare et orare et quod non est concubiniarius nisi (?) sui inimici falsum vellent oponere ei, et quod deliberavit hoc coram domino¹: iam et nobis similiter deliberavit. Curatus ibidem visitatus dixit quod dominus primas et decanus visitaverunt eum iam, et quod confessus fuit qualiter curaret (?) et quod exinde non incurrebat ullam suspicionem nisi solum quod illa que ei operiebatur erat in una villa cum eo, et promisit nobis ne esset suspicio infra iii dies deponere de sua parochia.

Ecclesia de Carna gily (?) bonum statum continet in tegimine et in pariete et ornamenta sunt bona. Curatus ibidem de parochia est bonus, quia orat et celebrat et non est concubiniarius. Vicarius ibidem non habet concubinam assercione sua et aliorum de parochia, nisi solum quod iam sua concubina est sibi in proximo: et cum nos diximus ei quod hoc male facit, dixit quod non impediret eam esse in terris suis propriis et quod non potuit si vellet.

Ecclesia de Acculunga patitur modicum defectum in tegimine

¹i.e., before the Lord Primate, who visited this area in person.

et ornamenta sunt bona preter calicem quia non habet aliquo modo male et curatus est bonus assercione sua et aliorum de parochia : quia orat et celebrat et non est concubinarius.

Ecclesia de Donacmor bene se habet in parte herenacorum : set cancellus ecclesie patitur ruinam quia aliquam partem capitis non continet. Ornamenta sunt compet(encia). Vicarius secundum se est bonus set . . . plures de eadem villa quasi et eis stricte . . iniunximus (quatenus) dicerent veritatem de facto et penitus negarunt usque ad . . . synodi . . . et contra . . . presbiteros de notorietate facti criminum non habuimus.

Ecclesia de Drumglase habet ruinam in tegimine. Curatus ut de parochia. Ornamenta competencia.

(Ecclesia) de Domnachenray habet ruinam seu defectum (in teg) imine et sunt diversa vasa et alia incompetencia. In ecclesia ornamenta sunt bona. Curatus ibidem orat et celebrat (et) non est concubinarius ut quidam de parochia affirmant.

Ecclesia parochialis de Diserttrihea est bona in parietibus set in alia quacumque parte, viz. in tegimine et in aliis habet defectum quia . . . ecclesia sunt tanta incompetencia que non possint uelari, viz. sordices. Vasa et alia ornamenta ecclesia (sunt) bona. Rector ibidem relacione sua ac aliorum (de) parochia coram iurat' est bonus quia orat et celebrat (et) non est concubinarius. Curatus ibidem habet concubinam (in) alia villa seu parochia ut dicunt quidam de sua (paroch)ia et non est obediens rectori.

Ecclesia parochialis de Dareluran habet ruinam seu defectum in pariete et in tegimine et sunt diversa vasa et alia incompe(tencia) in ecclesia. Curatus ibidem secundum se est bonus set extra par ivimus quod habet unam nobilem in concubinam et dicunt. Rector ibidem non fuit personaliter per nos visitatus quia non invenimus ipsum in ecclesia parochiali. dicunt quidam de dicta ecclesia quod habet unam suspectam matronam in adventu suo in dictam ecclesiam. Vicarius (est) in ecclesia chattedrali et visitat eum dominus primas.

Ecclesia parochialis de Lesan habet defectum in tegimine. Ornamenta sunt competencia. Rector habet concubinam ex qua filium anno preterito et filiam isto anno. Curatus orat et celebrat et contra eum non audivimus de concubina.

Ecclesia parochialis de Ardtreha (?) habet tegimen et parietem et sunt diversa (compet)encia in ecclesia quia sunt vasa et lingua

et alia in unarabilia. Curatus celebrat et orat et non habet concubinam, nec credimus ipsum posse habere quia antiquus.

(Ecclesia) parochialis de Baledcloig' habet defectum in tegimine diversa incompetencia in ecclesia. Rector ibidem fatetur (se) non celebrare et quod expossuit coram domino primate et quod iterum exponeret, et non audivimus quod habet concubinam. Vicarius est in ecclesia cathedrali.

Ecclesia parochialis de Ardbo siue Balmor in pariete et in tegimine et curatus (secun)dum se et alios non habet concub(inam)

Ecclesia parochialis de Clondeo habet magnum parte et in pariete et in tegimine quia non habet caput quovis modo et altare Vicarius ibidem secundum aliquos

Ecclesia parochialis de Cla(n)fegula bene se habet resp et parietes, quia habet caput et tegimen. Ornamenta sunt competencia. Vicarius est in ecclesia cathedrali et visitat eum dominus primas. Sed rector est inobediens nobis et pars nobis et de eius statu quantum ad nos Non est concubinarium quia bene nostis eum.

Ecclesia parochialis de Teythmor O Nellan bene se dominus decanus composuit partem suam et vicarius simul in pariete et in tegimine, nisi solum quod habet modicum defectum tegiminis in parte vicarii. Ornamenta sunt sufficiencia. De statu vicarii scripsi in proximo. Curatus secundum se est bonus et per quatuor annos non fuit suspectus de aliqua concubina ut ab aliis audivimus.

Et unam visitacionem generalem fecimus et (au)divimus ab omnibus herenacis et tenentibus terrarum ecclesiarum quod omnes eorum terras restituant ad manus domini primatis

(The rest of this section is mutilated).

LETTERS OF POPE INNOCENT III TO IRELAND

A CALENDAR SUPPLEMENTARY TO THAT OF *Calendar of Papal Registers I* (ed. W. H. Bliss)

By REVEREND P. J. DUNNING, C.M.

For the letters of Pope Innocent III to Ireland the sources are fourfold : the Papal Register ; collections of canon law ; original letters not included in the Register and copies of these ; quotations from or references to letters no longer available¹.

The Register. The *Regesta* or Register of papal letters is the most complete and authentic collection of official letters issuing from the popes. The custom of preserving the documents of a papal reign in an official register in charge of the *registratores* or *scriptores registri* was of very ancient origin ; though, unfortunately, most of the registers prior to Innocent III's time have disappeared. The pontificate of Innocent III inaugurated a new era in the papal chancery which he reorganised. From 1198 onwards we possess a series of registers with but few lacunae. As regards the keeping of the register, Innocent introduced the practice of devoting a single volume to each year of the pontificate. Of the 19 books which form the register of Innocent III (1198-1216), books iv, xvii-xix are missing².

¹It was the practice of the *abbreviatores* of the papal chancery to make a synopsis or summary (*litterae notatae*) prior to expediting papal documents. These summaries or minutes could constitute a possible source, but they do not appear to have been preserved in the 13th century.

²For a fuller account of the history of Pope Innocent's Register see :

Delisle, 'Mémoire sur les actes d'Innocent III' in *BEC*, series 4, iv.1-73 (1858). 'Les Registres d'Innocent III,' *ibid.*, xlv. 84 ff. (1885).

'Lettres Inédites d'Innocent III,' *ibid.*, xxxiv. 397 ff. (1873).

Lucaire, 'Les Registres d'Innocent III' in *Bibliothèque de la Faculté des Lettres*, xviii (1904).

Pitra, *Analecta novissima*, pp. 153ff.

Hampe, 'Aus verlorenen Registerbänden der Päpste Innozenz III und Innozenz IV' in *MIOG*, xxii. 545-67 ; xxiv. 198-237.

Rocquain, 'Lettres d'Innocent III' in *Journal des Savants*, 1873, pp. 440-51.

Mas Latrie, 'Lettre inédite d'Innocent III' in *BEC*, xxvi. 118-23 (1875).

Poole, R. L., *Lectures on the History of the Papal Chancery down to the time of Innocent III*, Cambridge, 1915.

Leclercq, H., 'Lettres des papes' in *Dictionnaire d'archéologie chrétienne et de liturgie*.

Van Hove, A., *Prolegomena* (1945) pp. 369 ff.

For criticism of Potthast's *Regesta* cf. Lucaire, *Innocent III—Le Concile de Latran et la réforme de l'église*, Bibliographie pp. 191ff.

Books i, ii, iii, v-ix (with several lacunae) are preserved in the Vatican archives¹. Books xiii-xvi were preserved in the Collège de Foix in Toulouse². They had been among the several treasures which Pedro da Luna (the anti-pope Benedict XIII) removed during the great schism of the west from Avignon to the Castle of Peñiscola in Spain. Although formerly in the Vatican archives, these books were classed by Pedro (with, perhaps, a touch of his native rapacity) among his private collection; and hence, when restitution was at last made in 1429, they were not returned with the rest of the Peñiscola treasure but went instead to the Collège de Foix. A 14th or early 15th century MS copy of these books was, however, preserved in the Vatican. Books x-xiii had an adventurous history. In all probability they also had been taken by Pedro da Luna to Peñiscola. At an early date they were taken to France where they passed through the hands of various individuals—Chevalier, Moreau, Morland, Bouhier, Francois Bosquet and Charles Colbert de Croissi, both bishops of Montpellier. After the

¹Books i-ii were edited by Sirlet in 1543: *Innocentii tertii, pont. maximi, decretalium atque aliarum epistolarum tomus primus*. Romae, apud Priscian Florentinum, 1543.

Books iii, v-ix were edited by La Porte Du Theil in 1791: *Diplomata, chartae, epistolae et alia documenta ad res Francicas spectantia*. . . . *Notis illustrarunt* L.G.O. Feudrix de Brequigny . . . F.L.G. La Porte Du Theil . . . *Pars altera quae epistolas continet. Tomus primus, Innocentii papae III epistolas anecdotas* . . . *exhibens*. Paris, 1791. The Revolution did not allow the editors to complete this work. It appeared without introduction or index. Most of the copies were destroyed. This work was based, not on the original Vatican MSS, but on a copy which Pope Innocent XIII had allowed to be made for the Conti family. The scribe who made the Conti copy passed over some pages in the original and thus omitted 30 letters: Book v. no. 158; Book vi. nos 118, 172, 173; Book viii. nos 56-58, 63-64, 79, 93-95, 101, 177, 178; Book ix. nos 2, 14, 21, 61, 84, 122, 147, 157, 173, 187, 239, 241, 250, 251.

²Some letters from these books were published from the Collège de Foix in 1625: *Innocentii tertii, pont. maximi, epistolae, quarum plurimae apostolica decreta, aliae christiani orbis historiam continent, ex cod. ms. collegii Fuxensis, cum lucubrationibus Pauli Du May*. Paris, 1625. They were published in full by Bosquet and Baluze:

Innocentii tertii, pont. maximi, epistolarum libri quatuor, regestrorum xiii, xiv, xv, xvi, ex ms. bib. collegii Fuxensis Tolosae. Nunc primum edunt sodales ejusdem collegii et notis illustrat Franciscus Bosquetus, Narbonensis jurisconsultus, cum duplici indice. Tolosae, 1635. And Epistolarum Innocentii III, Romani pont., libri undecim. Stephanus Baluzius in unum collegit, magnam partem nunc primem edidit, reliqua emandavit. Paris, Muguet, 1682.

The edition of Baluze, together with books xiii-xvi, includes book v, books i-ii, books x-xiii (communicated to him by François Bosquet, bishop of Montpellier) the first collection of the decretals of Innocent, the special register on imperial affairs (communicated to him by the bishop of Paderborn) and a 13th century life of the pope known as *Gesta Innocentii tertii*.

death of Bishop de Croissi in 1740 the MS disappeared. After years of disappearance, during which its history is unknown, the MS found its way into the library of the fourth earl of Ashburnham in 1848. In 1884 during the pontificate of Pope Leo XIII it was donated to the Vatican archives by the fifth earl. When, some years afterwards, the Vatican archives were thrown open to scholars by Leo XIII, there began to be issued a series of calendars or catalogues of entries in the registers of the popes for the various countries. The first volume of the calendar for Great Britain and Ireland was edited by W. H. Bliss in 1893. Bliss, then, had at his disposal from the Vatican archives the substance of books i, ii, iii, v-xvi. The various published editions of the letters were also available: I refer to these merely in the footnotes in order to avoid confusion. Bliss seems to rely on the Abbe Migne's edition of the letters, contained in his *Patrologiae cursus completus patrum Latinorum* (ccxiv-ccxvii, 1855), as much as he does upon the Vatican MSS: Migne had united the two famous editions of Baluze and La Porte du Theil, and had also given the *Gesta*, the register on imperial affairs, the first collection of decretal letters, the writings of the pope, and a supplement giving 250 letters which had never been in the register. But, strange to say, Bliss overlooked two letters of importance and some few references of lesser account, relating to Ireland. Of these letters one was included in the edition of Migne; the other, though omitted in Migne, had been published by Cardinal Pitra and Delisle¹. Before the publication of his calendar the lacunae in the books of the register had been filled to some extent; yet, it was still very defective. Father Theiner discovered among the register of Innocent VI the rubrics or summaries of some hundreds of letters originally contained in books iii, iv, xviii, xix of the register, and these were published in his *Vetera Monumenta Slavorum Meridionalium Historiam Illustrantia* (1863). Although of such great importance, these discoveries were not included by Bliss in his calendar.² Perhaps his object was to

¹Mignes edition lacks the same 30 letters as that of La Porte Du Theil. One of these missing letters was sent to Ireland; cf. my calendar no. 11 and appendix where text of the letter is given.

²Bliss quotes Fr Theiner's *Vetera Monumenta Hibernorum et Scotorum* in the preface to his calendar. In the first page of this work Fr Theiner summarises his discoveries of the letters of Innocent III which refer to Ireland and Scotland, but his summary is incomplete. Bliss states that the object of his calendar 'is to provide an English Calendar of all entries in the Papal *Regesta* of the middle ages which illustrate the history of Great Britain and Ireland.'

provide an English calendar of only such entries in the medieval papal *regesta* as illustrate the history of Great Britain and Ireland, and thus he confined himself to the actual manuscript material for the register of Innocent III preserved in the Vatican archives.

Collections of Canon Law. The official collections or compilations of the medieval canon law supply an important indirect source for filling lacunae in the registers. Frequent extracts from papal letters illustrating procedure in difficult or unusual cases were incorporated in these collections, and these extracts or summaries were usually taken from the registers. They become important for us where they belong originally to the missing parts of the registers. The complete text of the letters, however, is seldom given, so that the value of these extracts cannot be considered of primary importance¹.

Original Letters and copies. It must be made clear that the register is not all-inclusive. The former assumption that at least all important letters were included has been discounted. On the other hand no satisfactory explanation has yet been made of the original motive for selection or omission.² Many important papal letters are extant in the various archives of Europe which the register omits. Some such sources relating to Ireland

¹The Third and Fourth Compilations were probably both due to Pope Innocent : '*Compilatio III .. est confecta iussu Innocentii III. Continet decretales duodecim priorum annorum huius pontificis . . . Compilatio IV refert decretales annorum subsequentium pontificatus Innocentii III et canones concilii Lateranensis IV.*' Van Hove, *Prolegomena*, pp. 356-57. A good example of the limited value of the collections of canon law as sources is seen in Lynch's *De Praesulibus Hiberniae* (ed. O'Doherty) : when speaking of the antiquity of the office of archbishop in Ireland he quotes from an important letter of Innocent III to Cardinal John of Monte Coelio, legate to Ireland, in connection with the disputed election in Armagh in 1202. This letter is from the fifth year of the pontificate. At the time Lynch wrote (O'Doherty, in his introduction, says 1672) there was no published edition of the letters of Innocent for this particular year. But part of the letter had been incorporated into the decretals of Gregory IX. Presumably this was the source of Lynch's information. Thus we can understand why he seems to be unaware of the suspension of Matthew O'Heney, archbishop of Cashel—a piece of information given in the complete letter. (*De Praesulibus Hiberniae*, Lynch, ed. O'Doherty, ii. 2.) For text of Third and Fourth Compilations, see : Antonius Augustinus, *Antiquae collectiones decretalium*, Paris, 1609 ; also in *P.L.*, ccxxvi.

² Poole, who treats of this question at some length, concludes : 'It is probable that the defective character of the Registers is due to the overwhelming mass of business which confronted the staff of the chancery, and possibly also of the negligence of the officials whose duty it was to draw up the Registers' (op. cit. p. 135). A. L. Smith simplifies the question too much when he explains it as purely a matter for the holder and as being determined by his ability to pay for the 'luxury of registration'—*Church and State in the Middle Ages*, p. 36.

had been published by La Porte du Theil and Migne. Many more were catalogued by Potthast in his inaccurately named *Regesta Pontificum Romanorum* (1873). They were ignored by Bliss as being, perhaps, outside the scope of his work.

Quotations and references. The various secular and religious (especially monastic) annals include an abundance of quotation from and reference to papal letters, some of which are no longer extant in any collection. In a few cases the letter is given in full. Such citations and references have an obvious value. Some are given by Potthast. Bliss ignores them altogether.

My present purpose is to supply a calendar supplementary to Bliss and Potthast. Bliss, we have noted, is severely restrictive in his scope. Potthast's work is difficult to obtain; besides the arrangement is strictly chronological. Since the letters are not grouped according to the countries to which they were sent, it is not easy to find letters relating to Ireland. In the calendar which follows I shall give the letters which Potthast includes and which Bliss omits. I shall add to these some discoveries that have been made since Potthast's time. Lastly, my calendar will include some letters and references which are omitted by Potthast. Such additions to Potthast's *Regesta* will be indicated by the sign (†); documents of which only summaries are extant will be indicated by an asterisk (*). More extensive references are available in Potthast's *Regesta*, for the letters therein contained, than are cited in my calendar. Potthast, whenever possible, refers to all the editions of Innocent's letters; he also gives copious literary references. I have limited myself to Migne's edition as, despite its inaccuracies and blemishes, it seems to me to be the only practical source for students in these countries. I have not given any literary references. It would be difficult to give a complete list of such references. In any case their inclusion would make the calendar unduly lengthy and cumbersome. This calendar may not be complete, and I will welcome information regarding letters of Pope Innocent III to Ireland which I, in my turn, may have overlooked. In an appendix I will print the full text of some letters which are difficult to obtain.

These letters contain a wealth of historical material throwing light upon an important period in Irish history. They help us to reconstruct the condition of the Irish church during the period immediately following the Norman invasion and enable us to view the effect of the conquest on political as well as on eccles-

iastical history. I have already shown the value of some of these letters.¹ All of them will constitute the main source for a thesis on 'Pope Innocent III and Ireland' upon which I am engaged.

I would like to express my thanks to the Rev. Aubrey Gwynn, S.J., for having suggested this field of research to me and for much kindness and help.

P. J. DUNNING, C.M.

¹P. J. Dunning, C.M., 'The Arroasian order in Medieval Ireland,' in *Irish Historical Studies*, iv. 297-316 (Sept. 1945).

'Pope Innocent III and Ireland; some unnoticed letters', in *Bulletin of the Irish Committee of Historical Sciences*, No. 36 (Feb. 1945).

'Norman clerical aggression in Irish south-eastern dioceses, 1198-1218,' *Ibid.* No. 52 (May 1947),

ABBREVIATIONS

<i>Analecta novissima,</i>	Pitra, <i>Analecta novissima spicilegii solesmensis, altera continuatio, I. De epistolis et registris Roman. pontificum</i> , Typis Tusculanis, 1885.
<i>BEC.</i>	<i>Bibliothèque de l'École des Chartes.</i>
<i>Cal. lib. Albus,</i>	H. J. Lawlor, 'Calendar of the Liber Niger and Liber Albus of Christ Church, Dublin,' in <i>Proc. R.I.A.</i> , xxvii. sec. C, no. I (1908).
<i>Chart. privil. immun.,</i>	<i>Chartae, privilegia, et immunitates, being transcripts of charters and privileges to cities, towns, abbeyes, and other bodies corporate . . . 1171-1395.</i> (Printed for the Irish Record Commission, Dublin, 1829-30; published 1889).
<i>Chartul. St Mary's, Dublin</i>	<i>Chartularies of St Mary's Abbey, Dublin . . . and annals of Ireland, 1162-1370.</i> Ed. J. T. Gilbert (2 vols, 1884-86).
<i>Crede Mihi,</i>	<i>Crede Mihi: The Most Ancient Register Book of the archbishops of Dublin before the Reformation.</i> Ed. J. T. Gilbert (Dublin, 1897).
<i>Foedera,</i>	Thomas Rymer (ed.), <i>Foedera, conventiones, litterae et cujuscunque generis acta publica . . . Accurantibus Adamo Clarke et Fred. Holbrooke</i> , (Record Commission, London, 1816)
<i>MIÖG,</i>	<i>Mittheilungen des Instituts für Oesterreichische Geschichtsforschung.</i>
<i>Monast. Angl.,</i>	Dugdale, <i>Monasticon Anglicanum</i> , ed. J. Caley, H. Ellis, and B. Bandinal (London, 1817-30).
<i>P.L.,</i>	Migne, <i>Patrologia Latina.</i>
<i>Regesta.</i>	Potthast, <i>Regesta Pontificum Romanorum</i> , 1874.
<i>Reg. St Thomas, Dublin,</i>	<i>Register of the abbey of St Thomas the Martyr,</i> Dublin. Ed. J. T. Gilbert (London, 1889).
<i>Reg. All Hallows, Dublin,</i>	<i>Registrum Prioratus Omnium Sanctorum juxta Dublin . . . with additions and other sources.</i> Ed. Rev. Richard Butler (Dublin, Irish Archaeological Society, 1845).
<i>VMHS,</i>	Theiner, <i>Vetera monumenta Hibernorum et Scotorum historiam illustrantia</i> , 1864.
<i>VMSM,</i>	Theiner, <i>Vetera monumenta Slavorum Meridionalium historiam illustrantia</i> , 1863.

Lateran	†1. To the Abbot Thomas and chapter of Glendalough : the monastery and its possessions received under papal protection. <i>Chart privil. Immun.</i> , p. 11.—‘Cum a nobis petitur.’
Lateran 30 Dec. 1199	2. To the abbots, priors and prelates of exempt churches of Milan ; a fortieth part of their revenue to be given to the Holy Land subsidy. And an <i>in eundem modum</i> to the province of Ireland. <i>P.L.</i> , ccxiv, 835. <i>Regesta</i> , n. 915.—‘Formam apostolicæ constitutionis.’
Lateran 31 Dec. 1199	3. To the archbishop of Magdeburg and suffragans, to assist the christians in the Orient with men and money. <i>In eundem modum scriptum est per Hyberniam</i> . <i>P.L.</i> , ccxiv, 828. <i>Regesta</i> , n. 922—‘Graves Orientalis terræ miserias.’
Lateran 4 Jan. 1200	4. To the faithful of the province of Vienne ; same argument. <i>In eundem modum scriptum est per Hyberniam</i> . <i>P.L.</i> ccxiv, 832. <i>Regesta</i> , n. 935.—‘Nisi nobis dictum a domino.’
(?) August 1200	5.* To the prior and R. a monk of St. Patrick’s, Down, with reference to the collection of Peter’s Pence through John de Courcy and the king of Mann. <i>VMSM</i> , i, 51, ep. 137. <i>Regesta</i> , n. 1114.
Lateran 9 Dec. 1200	6. To the archbishops of Armagh and Tuam, all the bishops, abbots, priors and canons of the Arroasian order in Ireland ; they are not to postpone sending at least one or two representatives to the annual chapter at Arrouaise. <i>P.L.</i> , ccxvii, 67. <i>Regesta</i> , n. 1189.—‘Ad religionis observantiam.’

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| <hr style="width: 100px; margin-bottom: 10px;"/> 1201 | 7.* To all the clergy of the cathedral churches of the kingdom of Connacht ; they are not to refuse the king the right of giving his official assent to their elections. <i>VMSM</i> , p. 54, ep. 226. <i>VMHS</i> , p. 1, ep. 226. <i>Regesta</i> , n. 1208. |
| <hr style="width: 100px; margin-bottom: 10px;"/> 1201 | 8.* To the king of Connacht ; he is not to abuse this privilege. <i>VMSM</i> , p. 54, ep. 227. <i>VMHS</i> , p. 1, ep. 227. <i>Regesta</i> , n. 1209. |
| <hr style="width: 100px; margin-bottom: 10px;"/> Sept. 1202 | 9. To Cardinal John of Monte Coelio, legate to Ireland, in reply to his inquiries : if, in justice, you deem it necessary to invalidate the Armagh election, concerning which there is great contention between the English and the Irish, have a person of neither party elected ; if this be not possible, select a candidate by whom the best interests of the church will be served. The archbishop of Cashel is to fulfil the terms of the suspension placed upon him. <i>P.L.</i> , ccxiv, 1066-70. <i>Regesta</i> , n. 1735. c. 28, x, de elect. et electi potestate, I, 6.—‘ Quod sicut ex litteris tuis.’ |
| <hr style="width: 100px; margin-bottom: 10px;"/> After 1202 | †10.* Letter to Simon, bishop of Meath, and S., abbot of Thomascourt stating the agreement come to in the case over which they had been appointed judges by Pope Innocent, between William, bishop of Glendalough, and Henry de Stanton in connection with the church of Mone. <i>Reg. St Thomas, Dublin</i> , pp. 323-4 ¹ . |
| Lateran
20 Feb. 1203 | 11. To Cardinal John of Monte Coelio with reference to the abuse of hereditary succession in the ecclesiastical province of Connacht, especially in the diocese of Tuam : |

¹ Since Giraldus is one of the witnesses, I had at first tentatively dated the above as sometime in 1198. Fr Gwynn has very kindly given me the benefit of his discovery regarding Abbot Simon : ‘ Prior Simon (*Reg. St Thomas, Dublin*, pp. 62, 100) who witnesses eight deeds of St Mary’s, all earlier than 1200 ; one of the Hospitals of St John (no. 41) ; became abbot of the monastery at some date before 1202-3 (*C.D.I.* 1. nos 172, 189)’. Thus the earliest possible date for the letter of Innocent would be late in 1201. But the letter may be later than 1203.

- we grant your request and send the pallium to Felix whom you have caused to be elected to the diocese of Tuam in place of the *nepos* of the late archbishop. *BEC*, xxiv, 402-3 (1873). *Analecta novissima*, i. ep. 158. *Regesta*, Addenda, ii, n. 1832.—'Litterarum perfectio tenore.' (For text of letter see *infra* p. 41)¹.
- Anagni
10 Dec. 1203
12. To Abbot Coelestine and the brethren of the monastery of St Columba of Iona; the monastery and its possessions are received under papal protection. *P.L.*, ccxv. 193-4. *Regesta*, n. 2037.—'Religiosam vitam eligentibus.' Noted by Bliss in his *corrigenda*.
- 1204
- †13.* Commission to Simon, bishop of Meath, G., prior of Duleek and Ralph, archdeacon of Meath, to decide between the monasteries of Bective and Thomascourt in the dispute concerning the possession of the body of Hugh de Laci. *Reg. St Thomas, Dublin*, p. 349.
- St Peter's
18 Dec. 1206
- †14. Commission to the abbot of St. Mary's, Dublin, the archdeacon of Meath and the prior of Duleek, to decide the dispute between the monks of Thomascourt and R. and other clerics of the diocese of Kildare, regarding benefices attached to the church of Udgrara. *Reg. St Thomas, Dublin*, p. 341.—'Conquesti sunt nobis.'
- Lateran
1 May 1207
15. Papal confirmation of the monastery and possessions of the convent of Grany, Kildare. *Monast. Angl.* vi. 11, 1125. *Regesta*, Addenda, ii. n. 3095a.—'Justis petentium consideriis.'
- 1212
- †16.* Confirmation of the election of Henry de Loundres as archbishop of Dublin made by the chapters of Christ Church and St Patrick's. *Cal. Lib. Albus*, n. 19 *VMHS*, p. 119.

¹ Cardinal Pitra dated this letter February 1202. The date given by Potthast. and Delisle (February 1203) is the correct one.

Lateran
8 Feb. 1213

†17. Commission to the abbot of St. Mary's, Dublin, the abbot of Holy Trinity and the prior of Connal to decide the dispute between the canons of Thomascourt and the nuns of Tanhmulin Beg and other clerics of the diocese of Glendalough, concerning ecclesiastical benefices pertaining to the church of Dunbren. *Reg. St Thomas, Dublin*, p. 325—'Querelam canonicorum S. Thome.'

Lateran
31 Oct. 1213

18. Mandate to Nicholas, bishop of Tusculum (who in the preceding letter was ordered to have destroyed all letters against the king sent to France, England, Scotland, Ireland.—*P.L.*, ccxvi. 926, *Regesta*, 4837, Bliss, *Cal.* p. 39.—Cum de charissimo in Christo.) to condemn all conspiracies and cliques which arose on the occasion of the dispute *inter regnum et sacerdotium*. *P.L.*, ccxvi. 926. *Regesta*, n. 4839. *Foedera*, i. i. 116.—'Fraternitati tue.'¹

Viterbo
30 July 1214

19. To Henry, archbishop of Dublin; the pope grants his request that tithes be paid in full and to the proper churches. *Reg. All Hallows, Dublin*, pp. 110-11. *Chart. privil. immun.*, p. 14. *Regesta*, n. 4936.—'Significasti nobis quod.'

Feb. 1215 or
1216

20.* To the bishop of Killaloe; that he commute the vow of the bishop of Clonmacnoise to go to the Holy Land; the latter is to give to the Holy Land subsidy the amount he would have spent on a personal visit. *VMSM*, p. 66, ep. 98. *Regesta*, n. 5208.

25 Feb. 1216

21. To Henry, archbishop of Dublin, confirming the union of the see of Glendalough with the see of Dublin, formerly made by Cardinal Paparo. *Chart. privil. immun.*, p. 15.

¹ This letter is little more than a postscript to the preceding one.

VMHS, p. 1, ep. 132. *Regesta*, n. 5228.—
'Illa sollicitudo continua.'

Before May
1216

22.* The prelates of Ireland admonished for foolishly proceeding to decide ecclesiastical cases without having consulted persons skilled in such matters. *VMSM*, p. 67, ep. 135. *VMHS*, p. 1, ep. 135. *Regesta*, n. 5238.

Before May
1216

23.* To the archbishop of Dublin, to put down throughout the kingdom of Ireland conspiracies against the king. *VMSM*, p. 67, ep. 136. *VMHS*, p. 1, ep. 136. *Regesta*, n. 5239.

Before May
1216

24.* The judges are ordered to punish with ecclesiastical censure clerics who communicate with those excommunicated for insurrection against the king. *VMSM*, p. 67, ep. 137. *VMHS*, p. 1, ep. 137. *Regesta*, n. 5240.

Before May
1216

†25. To the king of Connacht; exhortation to put the decrees of the Lateran Council into execution; to put down the abuse of hereditary succession; and to allow freedom of ecclesiastical elections. *VMSM*, p. 67, ep. 138. *VMHS*, p. 1, ep. 138. *MIOG* (1902), p. 565. *Regesta*, n. 5241.—'Sacra sedis apostolice instituta.' (For text of this letter see *infra*, p. 42)¹.

Before May
1216

26.* The judges are ordered to put into force a certain sentence passed in favour of the archbishop of Tuam against the bishop of Mayo. *VMSM*, p. 68, ep. 147. *VMHS*, p. 1, ep. 147. *Regesta*, n. 5250.

Perugia
18 May 1216

†27. Letter to Henry, archbishop of Dublin, confirming to that see its existing rights, stating the days on which the pallium may be used and other privileges. *Crede Mihi*,

¹ This letter is one of a group discovered by Hampe in the National Library, Paris, and published by him in 1902. Potthast was not aware of the existence of the actual letter.

Perugia
30 May 1216

p. 8. *Chart. privil. immun.*, p. 15. *VMSM*, p. 69, ep. 181. *VMHS*, p. 1, ep. 181. *Regesta*, n. 5284¹.—‘In eminenti sedis apostolice.’

†28. Letter to the archbishops of Dublin and Tuam; they are to induce William Marshall, under threat of excommunication, to restore the possessions of the see of Ferns. *Proc. Kilkenny Arch. Journ.*, (1864) pp. 137-8. MS Reading Abbey.—‘Venerabilis frater noster Fernensis episcopus.’ (For the text of this letter see *infra* p. 43).

1216

†29. The church of St Patrick, Dublin, received under papal protection. *Chart. privil. immun.*, p. 16.—‘Ea propter dilecti in Domino.’

1216

†30.* Settlement in the dispute between the monks of Thomascourt and Hugh de Legha concerning the church of Dunenada, made by the priors of Holy Trinity, St Mary’s and All Hallows, on the authority of letters received from Pope Innocent III.—*Reg. St Thomas, Dublin*, pp. 329-30, 96.

? Date

†31.* Letter of Matthew O’Hoey, bishop of Ardagh, stating that he had examined bulls of various pontiffs (among them Innocent III) which granted an indulgence of a year and forty days and a relaxation of a seventh part of their penance to those who contributed to the reparation of the fabric of the church of Holy Trinity and Holy Cross and were contrite and confessed².—*Cal. Lib. Albus*, n. 41.

¹ Potthast was not aware that the actual letter was to be found in *Chart. privil. immun.*

² Delisle’s article on the itinerary of Pope Innocent III in *BEC*, fourth series, 1857, is of great assistance in testing the authenticity of the letters. I have checked my additional letters, not included in the *Regesta*, and they correspond with the details given by Delisle. I have rejected a letter which is mentioned in the *Reg. All Hallows, Dublin*, as possibly of Innocent III. It is a confirmation of the possessions of the priory given by a Pope Innocent from Anagni and dated the xiiith of the Kalends of September, anno sexto (1203). According to Delisle the letters of this period were written from Ferento. *The Calendar of the Register of*

Archbishop Fleming (n. 111.) (*Proc. R.I.A.* xxx, Sect. C. no. 5 (1912) mentions a bull on behalf of the prior house of St Peter 'at Novi Midia near Trym, the cathedral church of Meath', of 30 April 1353, in which Innocent VI, after the example of several popes, including Innocent III, grants an indulgence under the usual conditions to all who contribute to the upkeep of the church. Dean Lawlor rejected this as a forgery for reasons somewhat similar to those which lead me to reject the above-mentioned bull as belonging to Innocent III.

Archdall (*Monast. Hib.*, p. 200.), Harris (*Collections*, ii.) and Whitelaw (*History of the City of Dublin*, i. 344.) mention that the patronage of the Priory of All Hallows was granted to the archbishop of Dublin by Pope Innocent III. I have not found any confirmation for this statement.

The letter of Innocent of 4 Nov 1213 to King John accepting the offer of England and Ireland and receiving these realms under papal protection, appears to have been repeated on 21 April 1214. Bliss mentions the first letter; Rymer gives the two (*Foedera* l. i. 117, 119.); and both are mentioned by Potthast (*Regesta*, nos 4843, 4912.). As the letters, save for the date and list of witnesses, are identical, I have not considered it necessary to note the letter of 1214 in my calendar.

Corrigenda in Bliss's Calendar

1. The correct date according to Potthast for the letter to the archbishop of Armagh re the entry of women *post partum* to church is Sept. 20-Dec. 21 1198, not March 1198 as in Bliss (1). For the letter of confirmation to Bishop Donatus of Killala and the Bishop of Cork, Potthast gives March 30, 1199 and April 12, 1199, instead of 1198 as in Bliss (5).
2. Bliss gives the letter of 1200 concerning the Ardfert case as addressed to the archbishop of Armagh, the bishops of Clonfert and Kilfenora. Kilfenora is a slip for Kilmacduagh.
3. In his summary of Innocent's letter of protection to Donatus, archbishop of Cashel, Bliss gives Clonmacnoise among the suffragans of Cashel. The text of the letter in Migne gives *Cluanensem*, obviously Cloyne rather than Clonmacnoise.
4. The summary of Innocent's letter of 12 July 1212 to the bishops of Norwich, Clonfert and Annadown concerning the Waterford-Lismore case is very inadequate. It is also incorrect. Bliss says that the above-mentioned bishops are 'to enforce sentences against David, bishop of Waterford, in the case between him and the bishop of Lismore. . . .' The papal letter recalls the incidents of the struggle under David (killed in 1208) but sentence is passed against David's successor, Robert II.

TEXT OF LETTERS II, 25 AND 28 OF THE FOREGOING CALENDAR

II¹. *J. tituli Sancti Stephani in Celio monte presbitero cardinali, apostolicae sedis legato.*

Litterarum perlecto tenore quas ad nostram destinasti presentiam, intelleximus evidenter quod, inter alias enormitates quas in ecclesiis Ybemiensibus invenisti, hanc detestabilem abusionem, presertim in ecclesia Tuamensi et in partibus aliis, cognovisti vigere, quod non solum in minoribus prelaturis, verum etiam in archiepiscopatibus (et episcopatibus) immediate filii patribus succedebant. Defuncto siquidem archiepiscopo Tuamensi, parum antequam terram intrares, occupatam invenisti ecclesiam a nepote, quam absque titulo in episcopum consecrarat ut post mortem ipsius eidem succederet, nam avus et proavus regimen habuerant ecclesie Tuamensis. Tu ergo, tamquam vir discretus et prudens, ipso episcopo ab ecclesia ipsa cum difficultate tamen expulso, suffraganeos convocasti, et hos qui ad electionem Tuamensis pontificis convenire debebant, de tuo consilio et mandato Felicem priorem de Saballo, virum religiosum, providum et discretum, in pastorem suum et archiepiscopum unanimiter elegerunt; et quia idem electus, propter hostilitatem terre, in propria persona pro palleo, sicut moris est, obtinendo venire non potest, nos humiliter rogavisti ut illud per dilectos filios Clementem decanum et Jacobum canonicum Tuamensis ecclesie, quos propter hoc, cum electorum decreto subscriptionibus et sigillis omnium roborato, ad nos (direxisti), misericorditer mittere dignaremur. Nos igitur, tuis precibus inclinati, et electi laboribus et Tuamensis ecclesie parcere volentes expensis, palleum ipsum per nuntios ipsos tibi duximus transmittendum, illud vice nostra sicut condecet

¹ This letter is contained in the Vatican Register. It is omitted in the edition of letters made by La Porte du Theil and in subsequent editions, as La Porte du Theil did not use the Vatican MS for the years III, V-IX of the pontificate, but a copy of the MS which Pope Innocent XIII allowed to be made for the Conti family. This copy lacked some thirty letters of the original. These letters were subsequently published by Leopold Delisle and Cardinal Pitra. Delisle wrote for and received a transcript of the missing letters; but owing to a difference in the serial numbers of the letters between the Vatican MS and the Conti copy nine letters were repeated. He published the 21 letters received in *BEC*, 1873. The others were published by Pitra in *Analecta novissima*. This letter to the legate in Ireland (Book v. no. 158) is printed by both Pitra and Delisle. The phrase *et episcopatibus* is not given by Pitra; Delisle's copy reads *direxit*.

assignandum eidem. Ideoque discretioni tue mandamus quatenus, palleum ipsum de manibus nuntiorum accipiens, illud eidem Tuamensi archiepiscopo, sub illa forma quam tibi sub bulla nostra transmittimus interclusam, assignes. Datum Lat. x kal. Martii, pont. nostri anno quinto.

25¹. *Regi Conactie scribitur, et hortatur, ut constitutiones ordinatas in sancta synodo studeat observare et quod electiones episcoporum et abbatum a clericis facere permittat.*

Sacra sedis apostolice instituta, que non adinventionis humane studio, sed divine dispositionis auctoritate ad extirpanda vitia et virtutes plantandas, ad reprimendam calumpniam et erigendam justitiam, pro varietate temporum irreprehensibiliter promulgantur, debent reverenter ab omnibus observari, sed reges terre tanto illa venerabilius suscipere et perfectius custodire tenentur, quanto eorum observantia sibi et suis subditis fructuosior, et negligentia periculosior esse potest. Hinc est quod serenitatem tuam rogandam duximus attentius et monendam, quatenus constitutiones nostras, immo divinas, nuper in generali concilio promulgatas reverenter suscipiens, illas, sicut decet principem, observare studeas et facias ab aliis firmiter observari, venerabilibus fratribus nostris archiepiscopo (Tuamensi) et suffraganeis (ejus) inpendendo super hiis consilium et auxilium oportunum. Ceterum cum domus domini omni debeat libertate gaudere, tamquam illius, qui, ut homines de perpetue corruptionis eriperet servitute, formam (servi) suscipiens pro eis tradidit semetipsum, rogamus te, fili karissime, ut electiones episcoporum et abbatum a clericis, quorum interest eligere, permittas amodo libere celebrari, ne videaris rem alienam invito Domino contrectare, si de ordinatione domus ejusdem te taliter intromittis, cum et vassallus tuus non egre ferre non posset, si de domo sua (disponeres) se invito. Ad hec, quia, sicut audivimus, quamplures in regno tuo, cupiditatis tenebris obcecatis, (contendunt hereditate) sanctuarium Domini possidere, non timentes se sicut stipulam ante faciem venti poni, ne, quod absit, (favens) talibus maculeris (predicto), caveas, ne illis super

¹ This letter is one of a group discovered by Hampe in the National Library, Paris, and published by him in 1902: 'Aus verlorenen Registerbänden der Päpste Innocenz III und Innocenz IV' in *MIOG*, xxiii. 564-5.

The words in brackets are Hampe's emendation of the MS which reads: *Tuman.; suffraganeis eis;—; disponeret; contendundunt; hereditatem; faventes; predicto*. I have given the text as printed by Hampe.

hiis inpendas consilium vel iuvamen, quin potius eis, sicut convenit, te opponas, premissa omnia taliter impleturus, ut divinam exinde gratiam uberius merearis, et nos tue devotionis agnoscences affectum, et profectum tuum debeamus merito aspirare.

28¹. (To the archbishops of Tuam and Dublin to request William Marshall, earl of Pembroke, under threat of excommunication, to restore the possessions of the bishopric of Ferns.)

Innocentius episcopus servus servorum Dei venerabilibus fratribus Tuamensi et Dublinensi archiepiscopis salutem et apostolicam benedictionem. Venerabilis frater noster Fernensis episcopus proposuit coram nobis quod tu frater Tuamensis et A(r)m(achanus) archiepiscopus terras nobilis viri Willelmi Marescali et complicum ejus quas habuit in Hybernica partibus olim auctoritate nostra supposuistis sentencie interdicti, pro eo quod possessiones et alia bona Fernensis ecclesie detinent occupatas, mandantes eidem episcopo tunc in partibus Anglie commoranti ut in eundem nobilem atque ejus complices, qui et ipsi tunc omnes in Anglia morabantur, excommunicationis sententiam promulgaret, unde idem episcopus, tam mandati nostri quam indulgentie felicitis memorie Urbani pape predecessoris nostri, qua (*indulsi*) prelati Hybernica hujusmodi maleficos excommunicationis vinculo innodare, necnon constitutionis bone memorie Johannis tituli Sancti Stephani in monte Celio presbiteri Cardinalis tunc apostolice sedis Legati qua tales excommunicari mandavit, auctoritate suffultus in detentores predictos excommunicationis sententiam rationabiliter promulgavit, quam apostolico peccati munimine roborari; Nos igitur ejusdem episcopi laboribus et pressuris debito com-

¹ A letter addressed to William Marshall by the archbishops of Tuam and Dublin was found preserved in a miscellaneous collection of documents relating to Reading Abbey, Berkshire, and to cells at Leominster and in Scotland connected with that house. In this letter the archbishops order the earl to restore the possessions of the bishopric of Ferns, under threat of interdict, in pursuance of a brief received from Pope Innocent III, dated 30 May 1216. The letter of Pope Innocent is quoted in full. Mr Albert May had a copy of the letter to William Marshall printed in the *Journal of the Kilkenny Archaeological Society* for July 1864. 'I am at a loss,' he says, 'to explain how this letter should have been preserved among the evidences of the monastery of Reading, to which, however, William Marshall was a benefactor; on his death at Caversham, at a short distance from Reading, his corpse was brought with solemn obsequies into the conventual church of the abbey, and subsequently conveyed to Westminster.' (p. 138).

pacientes affectu fraternitati vestre per apostolica scripta precipiendo mandamus quatinus ex parte nostra moneatis nobilem memoratum et alios ut possessiones ipsas et alia cum fructibus inde perceptis Ecclesie restituant antedictæ ; quod si facere non curaverint infra terminum competentem, quem sibi duxeritis assignandum, vos hujusmodi sentencias candelis accensis et pulsatis campanis sollempniter publicetis et faciatis usque ad satisfactionem condignam per censuram ecclesiasticam appellatione remota inviolabiliter observari. Datum Perusii, iiii. Kal. Junii, pontificatus nostri anno nonodecimo.

THE IRISH COLLEGES AT DOUAI AND ANTWERP

Edited by

FR JOHN BRADY, B.A.

For two centuries, from the close of the reign of Elizabeth until the outbreak of the French revolution, Flanders was the training ground of many Irish priests. Penal legislation had compelled them to travel abroad in search of education, and from the outset they found sympathy and assistance on Spanish soil. Irish seminaries were founded at Douai, Antwerp, Lille and Tournai, and until 1624 the four houses were controlled by Fr Christopher Cusack, who was largely responsible for their foundation.

St Patrick's College, Douai, was founded by Fr Cusack in 1596. A college was in existence at Antwerp in 1608, when Hugh O'Neill passed through on his way to Rome (*Arch. Hib.* ii. 65, app.). Five years later, the establishment was maintaining six priests and ten scholars with difficulty (*Arch. Hib.* xii. 78). In February 1619 the bishop of Antwerp stated that the students should be gathered together into one college (*Ib.* 85). Three months later Fr Laurence Sedgrave purchased a house and garden and built a chapel, which he dedicated to St Patrick; but ten years elapsed before the college was formally established.

Both foundations were frequently in financial straits and were maintained with the greatest difficulty. Douai was completely rebuilt in 1750 by its president, Patrick O Naghten (1737-52) and new rules for the college were drawn up at the instance of his successor, Fr Luke McKiernan (1752-84). The college at Antwerp was saved from disaster through the exertions of its rector, Fr Nicholas Eustace (*ob.* 1677), who succeeded in liquidating its many debts. At the petition of his successor, Fr John Egan (1677-82), new rules were drawn up for its government. Both houses were suppressed and confiscated in 1794.

JOHN BRADY

I

JOANNES DE BONNEGUISE Dei et sanctae sedis apostolicae gratia episcopus Atrebatensis, omnibus et singulis presbyteris, clericis aliisque seminarii hyberno-Duaceni alumnis salutem in eo qui est omnium vera salus.

Cum seminarium hyberno-Duacenum eo fundatum fuerit fine ut studiosa juvenus hybernica illuc confluens, avitam possit propugnare fidem eaque omnia apprime ediscere quae ad munia ecclesiastica digne ac rite obeunda scitu necessaria sunt, manifestum est gravissimam filii dilectissimi vobis omnibus obligationem incumbere, continuam ac indefessam studiis operam navandi ut possitis exhortari in doctrina sana et eos qui contradicunt arguere, sicque in patriam remeando catholicos valeatis in fide confirmare, sacraque religionis dogmata contra nefanda haereticorum molimina sarta tecta conservare.

Verum cum scientia sine charitate inflet, nec ulla hominum societas pacis ac concordiae vinculis colligari possit sine lege qua dirigantur mores, ut recte gubernari possit praefatum seminarium sequentes leges jussu nostro ordinatas vobis praescribendas duximus, quibus instructi velut unius moris in domo mutua charitate conjuncti unam eandemque disciplinam ediscatis, et ad optatam finem perveniat hortes vos in Christo Jesu, ut quemadmodum haec statuta acceperitis a nobis, ita iis fideliter adhaerendo ambuletis digne Deo ipsi per omnia placentes, et in omni opere bono fructificantes.

Datum Atrebatu sub signo sigilloque nostris ac secretarii nostri chirographo die vigesima Aprilis anni millesimi septingentesimi sexagesimi septimi.

Joannes episcopus Atrebatensis.

De mandato illmi ac revmi dni episcopi Atrebatensis

Mercier Secretarius.

CONSTITUTIONES.

Seminarii Hiberno-Duaceni jussu Illustrissimi ac Reverendissimi Ecclesiae Principis Joannis de Bonneguise Episcopi Atrebatensis, ordinatae.

Caput Primum.

De Admissione.

1. Ex omnibus Hiberniae provinciis admittuntur in seminarium alumni, admittendi vero sufficientia afferant testimonia, quod sint bonis moribus et integritate vitae commendabiles: in admissione porro specialem rationem habebit reverendus dominus praeses eorum qui liberaliori manu dotando seminario contulerint.

2. Qui in collegiis aut seminariis nationis Hybernicae studuerint presbyteri in hoc seminarium, prout olim constitutum fuerit, in posterum non recipiuntur, nec admittuntur homines suspectae fidei, aut inordinatae vitae, aut laesae famae, aut leves aut circumcursitantes vel qui habitum religionis alicujus temere deseruerunt.

3. Quilibet in alumnorum numerum cooptatus confessario commendetur aut per octo aut decem dierum spatium spiritualia exercitia ad futurae vitae collegialis principia praeparetur, quo etiam temporis spatio generalem tota de vita confessionem instituat et peracta praeparatione coram praeside aut vicepraeside promittat sub juramento quod quamdiu in seminario victurus est statuta dioecesis Atrebatensis quatenus ipsum alumnum spectare possunt observabit, nihilque aget aut molietur sponte ac de industria quod ad pacem seminarii aut disciplinae domesticae observantiam perturbandam pertineat, promittat denique absque juramento se omnes seminarii regulas pro posse observaturum.

4. Omnes sacerdotes in seminarium admissi, tenebuntur tres priores missas celebrare pro eminentissimo Cardinali Corsini necnon pro illustrissimo ac reverendissimo Atrebatensium praesule Joanne de Bonneguise.

Caput Secundum.

De Pietate.

1. Quoniam eximia debet esse sacerdotum sanctitas, eorum praecipue qui Dei verbum inter hereticos praedicaturi sint, ideo oratione assidua ac meditatione indefessa divinam charitatis flammam ac zelum lucrandarum animarum a supremo bonorum omnium Largitore suppliciter efflagitabunt, cogitabuntque frequenter de fine propter quod in seminarium fuerint admissi, totis viribus contendunt, ut pietas, humilitas, mansuetudo ac timor Dei in eorum cordibus altas radices agant, et devotioni praecipue studeant, quo virtutum omnium Mater, Custos, ac Nutrix noscitur.

2. Excitator mane hora 5a campanam pulsabit, qua pulsata omnes ad surgendum excitabit, perculso cubiculi ostio, excitati confestim surgent se suaque omnia component, ac semihora post campanulam pulsante excitatore statim omnes ad oratoriam convenient, tam sacerdotes tam alii acturi Deo gratias pro noctis custodia ceterisque acceptis beneficiis, quibus devote peractis piaie alicui meditationi incumbent, posteaque Primam simul recitabunt, qua finita omnes nominatim appellabit praeses, et si quem e presbiteris ab hoc tam necessario officio abesse contigerit, nulla hanc indulgentiam exigente infirmitate, ante Missae celebrationem omissionis suae causam praesidi detegat, nisi nocte praecedenti ob causam rationabilem licentiam habuerit non veniendi, ad preces matutinas, sin vero sit laicus congruo modo puniatur.

3. Ante prandium et coenam, pulsante campana, statim omnes ad oratorium convenient, ibique fuis Deo precibus, juxta laudabilem seminarii consuetudinem litanias B.M. Virginis recitabunt, et piaie meditationi paululum vacabunt, durante autem prandio, presbiterorum unus cujus erunt hebdomadariae vices, clare et distincte aliquid leget, 1^o, ex vetere aut novo testamento, deinde ex historia ecclesiastica, toto autem lectionis tempore, altum ab omnibus servetur silentium, a prandio autem vel coena nulli discedere licebit donec fiat gratiarum actio, qua peracta ad oratorium revertentur, ibique paululum meditationi incumbent.

4. Hora octava cum dimidio post coenam, convenient omnes et Matutinum cum Laudibus diei sequentis simul recitabunt, conscientias suas examinabunt, se suasque actiones Deo commendabunt, orabuntque pro omnibus seminarii benefactoribus, tam vivis quam defunctis, quo peracto altum servabunt silentium, extinctisque candelis statim omnes se cubitum conferent.

5. Diebus Dominicis et festis per annum habebitur alternatim a praeside et vice-paeside collatio spiritualis, ad quam omnes seminarii alumni convenire tenebuntur iisdemque diebus, lectioni scripturae sacrae et catechismi Concilii Tridentini incumbent; nec extra seminarium egredientur post celebratam Missam, nisi gravi admodum de causa et petita et obtenta praesidis venia; dedecet enim seminaristas sacrosque Christi ministros missioni laboriosae destinatos, dies cultui divino specialiter consecratos confabulationibus et circumcursationibus insumere.

6. Etsi certa regula praescribi non potest iis qui presbiteratus ordine insigniti non sunt, quoties expediat sacram Eucharistiam sumere, admoneantur tamen ut memores tam eximii amoris Jesu Christi Domini Nostri qui dilectam animam suam in nostrae salutis pretium et carnem suam dedit nobis ad manducandum, ita mores suas instituant et panem hunc supersubstantialem qui vere animae cibus de vita est frequenter suscipere possint, moneantur itaque sacris ordinibus nondum initiati, semel in mense, et celebrioribus diebus festis praemissa sacramentali confessione ad hoc augustissimum mysterium accedere.

7. Omnes seminarii alumni dies aliquot in divinarum rerum meditationi et exercitiis spiritualibus, bis in anno quolibet ad iudicium praesidis insument.

8. Presbiteri, et ad sacrum presbiteratus ordinem anhelantes, operam diligentem in ceremoniis ecclesiasticis perdiscendis collocabunt, et, ut officiis in ecclesia cantandis apti reddantur cantum saltem firmum quem planum vocant sedulo addiscent, atque ut qua majori fieri poterit decencia celebretur augustissimum altaris sacrificium omnes seminarii presbiteri tenebuntur convenire simul ut in ceremoniis exerceantur quoties id expedire iudicaverit praeses.

9. Jejunabitur ab omnibus feria sexta in memoriam Passionis Domini, prout fieri consuevit, relaxabitur tamen hoc jejunium quando in eam feriam incidit dies festus, aut in eadem hebdomada occurrit aliud jejunium.

Caput Tertium. De Disciplina.

1. Sit omnium seministarum prompta ad dominum praesidem obedientia, sciantque omnes presbiteri in seminarium admissi, absoluto sex annorum academicorum spatio, ipsis e seminario discedendum, et teneri in Hiberniam reverti, nec ipsi nisi ob rationabilem causam et de consensu nostro concedendam veniam celebrandi Missam in nostra dioecesi absolutis eorum studiis.

2. Seniores coeteris praelucere debent omni virtutum genere, ac sua modestia, devotione, patientia, et gravitate reliquos ad amorem disciplinae et reverentiam inducere, nec eorum quivis audeat contra praesidem insurgere, aut durioribus excipere verbis; qui fecerit prima vice quindecim diebus a Missa celebranda cogatur abstinere et si iterum ejus delicti reus evadat, ipso facto e seminario ejiciatur.

3. Nullus alumnorum recuset officium aut munus sibi a praeside

impositum, sive illud sit ordinarium, sive pro necessitate aut utilitate seminarii de novo introductum, sed omni cum vigilantia obibit, donec praesidi visum fuerit.

4. Absente aut impedito praeside, aut vice-praeside, tenebuntur omnes seminarii alumni seniori presbiteri obedire, tenebitur tamen senior presbiter rationem sui agendi modi praesidi aut vice-presidi aperire ipsisque violationes aut infractiones seminarii statutorum si quae contigerint, ipsis absentibus declarare.

5. Communem vitae rationem cum coeteris sui ordinis sequantur omnes, seseque ad seminarium institutum, et consuetudinem accomodare, nec quidquam peculiare ac singulare in lecto, vestibus, mensa aliave in re praetendat aliquis aut usurpet; in vestitu porro servetur cum honestate simplicitas secundum canones, et morem laudabilem, sintque omnes induti vestibus talaribus, quoties in publicum prodibunt; disputationibus, lectionibus, precibus, concionibus, aliisque domesticis exercitiis intersint.

6. In seminario nullae permittuntur computationes aut commensationes etiam urbanitatis causa, neque omnino licebit finitis prandio et coena et post preces in oratorio simul recitatas ad refectorium denuo redire, ibive comedere aut bibere, extra refectionis tempus, nullusque ex seminaristis praesumat unquam comedendi aut bibendi causa invitare laicos aut etiam clericos ad seminarium, nulloque in casu liceat alicui, sive per alium, sive intra sive extra refectionis tempus, vinum aut cerevisiam ad seminarium adportare. In cubiculis manducare aut bibere solis licebit aegrotis; si quis autem seministarum has tanti momenti regulas violare praesumpserit ad aliorum cautelam gravi plectatur poena simulque moneatur sibi e seminario discedendum si ejusdem culpae reus iterum evadat.

7. Si quis presbiter in propina in urbe Duacena ejusve suburbiis comederit aut biberit vinum, cerevisiam aut alium liquorem contra generalia diocesis Atrebatensis statuta ipso facto suspensionem quindecim dierum a celebranda Missa prout iisdem statutis constitutum est incurrat. Nomine autem caupone, seu propinae, hic comprehenduntur ipsius atria, horti aliive loci annexi ab eo dependentes necnon et illi qui vulgo appellantur Caffees atque etiam omnes in quibus publice simul et minutim qualescumque liquores inibi bibendi divenduntur.

8. Omnibus et singulis seminarii Hiberno-Duacensis presbiteris sub poena suspensionis trium dierum ipso facto incurrendae, interdiciamus bibere aut comedere in quibuscumque

locis aut domibus, ubi clanculum et privatim divenduntur vinum, cerevisia aut alii liquores, nec ullus confessarius illis facultatem concedat Missam celebrandi donec praedictam poenam subierint; et si iterum in idem relabuntur vitium, duplicetur poena; quod si in foedo bibendi habitu perseverarint, e seminario ejiciantur tanquam contumaces et incorrigibiles. Item si quis in ipso seminario potationi nimiae indulserit, si sit presbiter puniatur juxta generalia dioceseos statuta suspensione a sacris per tres integros menses, si sese inebriaverit, nisi peccatum suum et scandalum a se datum ita deflexerit, ut certa spes fulgeat eum in idem vitium non amplius relapsurum, quo in casu poterit praeses ipsi facultatem indulgere Missam celebrandi postquam tamen quindecim diebus a Missa celebranda abstinerit; quod si quis presbiter ejusdem seminarii extra seminarium sese inebriassee deprehendatur, quod adjuvante Dei gratia nunquam futurum confidimus, e seminario expellatur tam horrendi scandali author, atque ut omnis intemperantiae occasio quantum fieri poterit radicitus tollatur, nunquam ipsis liceat, quamdiu in seminario existunt, bibere extra refectionis tempus, nisi forte, nullo occurrente ecclesiae jejunio, duos aut ad summum tres cerevisiae cyphos post reditum a scholis hora sesquiquarta pomeridiana, prout edicto etiam regio anni 1750 articulo 3, et in suprema curia senatus Belgici referendato, expresse cautum est omnibus indistincte in urbe Duacena seminaristis.

9. Nunquam licentiam concedat praeses seminarii alumnis prandendi in civitate, nisi gravi de causa, nunquam vero quacunque de causa coenandi extra seminarium veniam tribuat, et si quis eo audaciae proruperit, ut regulam hanc violet, prima vice pro culpae gravitate puniatur, et si iterum ejusdem delicti conscius evadat e seminario discedere statim cogatur; similiter et si quem extra seminarium in urbe dormire, aut noctu abesse contigerit confestim e Seminario removeatur.

10. Quoniam plenitudo legis est dilectio, et ex mutua dilectione discipulos suos cognoscendos Christus docuerit, ideo seminarii huius alumni praecipua quadam charitate sese diligent abstinebuntque ab omnibus quae fraternam charitatem laedere possint, si quis autem seminarii alumnus, quod absit, alios verbis contumeliosis aut ad iracundiam natis laceraverit prima vice publice satisfacere tenebitur, secunda vero expulsionis poena plectatur; abstineant omnes a verbis scurrilibus, iuramentis et iuramento proximis, maxime vero a cantilenis, et fabulis inhonestis.

11. Rixantes, murmurantes, tumultuosi, detractores, superiorum praesertim, post primam secretam correptionem, et secundam publicam, per poenitentiam etiam publicam tertia vice toto seminario prohibeantur, conniventes vero notabiliter iisdem subjiciantur poenis.

12. Quoniam ex frequenti et promiscuo alumnorum in aliorum cubiculis conventu dissidia, murmurationes, aliaque gravissima nasci solent incommoda, quae disciplinae regularis vigorem haud parum imminuerit, ideo iis stricte injungimus ne alter alterius cubiculum ingrediatur, nisi in casu necessitatis et ad persolvenda humanitatis et fraternae charitatis officia, et ut regula tanti momenti religiose observetur, frequenter in die, si opus fuerit, singulorum cubacula visitentur.

13. Unusquisque singulis diebus lectum suum componat, curetque praeses aut vice-praeses ut omnes seminarii alumni cubacula sua munda servant ac nil neque pulvere nimio aut sordibus congestis deformentur aut insalubria fiant, sed munditiam et nitorem in omnibus servant sciantque se teneri seminarium indemnificare de omni detrimento quod eorum culpa aut negligentia contigerit lectis sibi a seminario datis.

14. Meminerint omnes seminarii alumni, ut quandocumque datum fuerit signum, ad preces, studia, lectiones, aut quodvis aliud exercitium eo se statim conferant omnibus aliis posthabitis, nullusque nisi petita prius et obtenta praesidis venia abesse praesumat.

15. Scholas publicas frequentabunt omnes, et e classe discedere non licebit ante praefinitum tempus, neque audeant quovis praetextu, sine gravi causa ac praesidis venia a scholis vel una die abesse; post explicationem a professoribus factam tenebuntur omnes ad seminarium redire, neque omnino licebit ambulandi aut visitandi gratia circumcursitare, sed solis diebus, quibus vacant scholae, aliis autem diebus, non nisi rationabili de causa et praehabita praesidis venia deambulent.

16. In domesticis exercitiis, actionibus, colloquiis inter se, vel cum externis, in iis denique omnibus, quae ad institutionem in doctrina et pietate pertinent omnes accurate sequantur praesidis praescripta neque contra regulam seminarii aut praesidis mandatum, pristinam seminarii consuetudinem ad subterfugiendum ea quae injunguntur opponere licebit.

17. Ad praecavendas omnes quae circa victum oriri possent querelae curabit praeses, ut quantum fieri poterit, idonea subministrentur alimenta, habita ratione pensionis quam solvit

unusquisque, alumnorumque unus, si id expidire judicetur, constituatur qui pro ceteris procuratoris officio fungatur ; quod si hoc non obstante murmurare pergant aliqui, ex pecuniis ipsis annuatim erogandis impendatur pro unoquoque unus nummus aureus 24 libellarum Gallicarum ad augendas aequaliter per annum portiones, et si adhuc murmurare aliquis pergat e seminario pellatur.

18. Si quis in crimen aliquid inciderit quod pacem, bonos mores, et disciplinam seminarii deturbet, et emendatio non expectetur, praesertim si in seditionis et factionis crimen, vitae turpitudinem, aut manifestam inobedientiam et rebellionem inciderit, e seminario ejiciatur, et demissio illa seminarii libro inscribatur ad certiores rei memoriam aliorumque cautelam.

19. Et quoniam experientia optima est ac tutissima magistra de necessitate aut utilitate legum condendarum idcirco reverendo domino Lucae MacKiernan, jam a multis annis seminarii praesidi, licebit eas ultiores leges condere, quas seminarii bono promovendo, paci et concordiae inter semināristas fovendae stabiliendae expedire judicaverit ; curabit tamen nos aut vicarios nostros generales certiores facere quotiescumque novum aliquod statutum circumstantiae exigant.

20. Tandem ne jurisdictio ad gubernandum seminarium praesidi a nobis demandata inanis evadat, neve graviora subditorum crimina multa maneant, sicque disciplina seminarii penitus ruat, omnibus et singulis seminarii alumnis stricte inhibemus, ne cum fuerint culpaе gravioris rei, amicorum eorumve pro quibus Missam celebrant, ope et industria utantur ad declinandam poenam legum transgressoribus infligendam.

Caput Quartum. De Missis celebrandis.

1. Facultas Missam celebrandi in nostra dioecesi nec concedetur nec renovabitur in posterum seminarii Hiberni presbiteris sine testimonio prout olim in seminario fieri consuevit et debuit, a praeside dato, de bonis eorum vita et moribus ; nullus porro eorum sine tali facultate audeat Missam in nostra dioecesi celebrare.

2. Soli praesidi, aut vice-paesidi licebit recipere quae ad seminarium afferrentur stipendia pro celebrandis Missis, easque celebrandas dent iis qui quotidianas Missas non habent, nec ulli ecclesiae mancipantur ; librum autem habeat in quo numerum Missarum celebrandarum inscribat et in iis distribuendis prae-

ferentur ii qui majori inopia laborant, eorumque nomina in eodem scribantur libro.

3. Ad praecavenda multa quae nasci possent scandala ex dissidiis aut contentionibus circa Missas, statuimus et ordinamus ut nulla foeda assentationes iniqua arte aut alia quacumque methodo covolet in celebrationem Missarum quae aliis celebrandae dabantur, neve amicorum gratia utatur ut per fas nefasque succedat in locum cujuscumque seminarii presbiteri qui ruri pro quavis familia Missam celebrat ; qui tamen nefandi commercii reus deprehendetur prima vice condigne puniatur, et e loco quem sic assequutus est deturbetur ; si vero relapsus fuerit expellatur.

4. Qui alicui ecclesiae aut familiae sive ruri sive in urbe deserviunt non audeant haereditares quodam jure designare sed praesidi relinquatur eum seligere, qui semoto omni carnal affectu magis idoneus ipsi videbitur.

5. Qui diebus Dominicis et festis in urbe Duacena celebrant presbiteri Hiberni, celebrata Missa et peracta gratiarum actione ad seminarium redeant, idemque diebus etiam ferialibus observent, nec postea exeant nisi vacent scholae sine praesidis venia.

6. Qui ruri Missam celebrant diebus Dominicis et festis tenebuntur ad seminarium redire circa horam quintam vespertinam, nisi ardentior temporis aestus, aut alia rationabilis causa impediat ; hiemali autem tempore caveant ne postquam in urbem fuerint ingressi alio divagentur, sed recto tramite ad seminarium veniant ; studiorum porro tempore, ipsis interdicimus pluribus diebus ruri commorari, nisi forte ad recuperandam sanitatem et de consilio medici.

Caput Quintum.

De Studiis.

1. Ut omni eruditionis genere perfecte pleneque instituantur alumni, frequenter habebuntur in seminario disputationes de dogmatibus fidei, de conscientiae casibus, de controversiis, tum contra Deistas tum contra Protestantes ; respondebunt autem, et argumentabuntur singuli suis vicibus, summamque adhibeat diligentiam praeses ut omnes egregie proficiant, nullique ab his exercitiis abesse praesumat nisi gravi de causa et praesidis venia. Bis in anno fiat tentamen publicum progressus studiosorum tum theologorum tum philosophorum, et qui ad studia inepte deprehenduntur aut qui otio vel ignavia torpentes eadem insig-

niter negligunt si statim non resipuerint e seminario amoveantur.

2. Specialem adhibeat curam praeses, ut in scripturis sacris non perfunctorie erudiantur, Catechismum etiam Tridentinum sedulo pervolvant, uno verbo theologiam scholasticam et positivam accurate addiscere satagant.

3. Statim post preces matutinas singuli studiis incumbant in feriis etiam academicis ad dimidiam usque horae septimae et ab hora undecima ad meridiem, pomeridianis autem horis a quinta vespertina ad horam septimam. Hora autem quinta pulsabitur campana omnesque simul convenient et meditationi paululum vacabunt, qua peracta singulos nominatim appellabit praeses aut vice-paeses, et si quem abesse comperit nisi specialem habuerit veniam puniatur.

4. Studiorum tempore omnes studiis diligentem operam navent, nec ea interrumpant, invigiletque praeses aut vice-paeses ne tam pretiosum tempus inani colloquio foede terant, singulorum cubicula frequenter visitet, otiosos acriter increpet, caveatque ne in ambulacris aut in area seminarii indecore cursitent aut clamores inconditos attollant.

5. A Dominica prima Adventus inclusive ad finem anni academici qui theologiae operam navent presbiteri aut diaconi singuli suis successive vicibus conciones habebunt, concionaturi autem suas scribant conciones easque scriptas praesidi ostendant, non quod astringendi sint ad eas recitandas iisdem plane verbis sed ut bonae methodo et ordini assuescant.

6. In longioribus feriis academicis, a mense nimirum Augusti ad mensem usque Octobris, post preces matutinas studiis omnes incumbant usque ad dimidiam octavae, et ab hora quinta vespertina ad dimidiam sextae; singulis porro diebus licitum erit deambulare pomeridianis horis usque ad horam quintam, exceptis tamen Dominicis et diebus festis, excepto etiam casu quod aliquis in seminario manere iuberetur a praeside in poenam alicuius delicti aut infractionis regularum seminarii.

7. Curet praeses ut omnes in seminarium admissi egregie proficiant in caritate Dei et proximi et zelo salutis animarum, et ut arctissimo pacis et concordiae vinculo colligentur, cogitent serio atque alta mente reconditant Spiritum Sanctum habitare non posse in cordibus eorum qui ira aut odio aut invidia adversus fratres tabescunt aut ardent, aut rixis, murmurationibus et contentionibus pacem et concordiam seminarii destruunt ideoque ut iam dictum si qui tales in seminario existant, nisi statim resipuerint ex seminario discedere compellantur.

Caput Sextum. De Promovendis ad Sacros Ordines.

1. Cum experientia luctuosa nimis constet, ex praepovera et intempestiva sacrorum ordinum collatione infinite pullulare scandala quae ecclesiam Dei dedecorant et sacerdotium Christi sacrilego Deistarum et haereticorum contemptui exponunt, nulli ad sacros ordines promovebuntur, nisi viri probati et in omni virtutum genere exercitati, et accurate quantum fieri poterit servabuntur interstitia ecclesiastica, neque cum aliquo in his a nobis dispensabitur nisi ob singularem modestiam, pietatem, eximiam et egregiam animi indolem, tali favore dignus judicetur.

2. Admoneantur nullos ad sacros ordines suscipiendos debere praesentari nisi facto diligenti examine coram praeside idonei reperti fuerint, ita ut sacerdotio non initientur qui adhuc alios catholice instruendi capaces non sunt, ordines autem suscepturi octo circiter dies in exercitiis spiritualibus insumant.

3. Ordinandi admoneantur quod cum sacerdotes fuerint non minus inde se teneri intelligant sed magis, humilitate, sua devotione et exemplo caeteris praelucere idque promittant cum superioris licentiam et benedictionem accipiant ut initientur.

Caput Septimum. De Reditibus.

1. Ne aere alieno iterum gravetur seminarium statuimus et ordinamus ut singuli alumni statuto tempore pensionem solvant, nec diutius prorogetur solutio, nisi praeses prudenter judicaverit ex solutionis prorogatione nihil damni seminarium esse passurum, alioquin, qui solvere renuerint, nomina eorum e seminarii registro expungantur et si in neganda solutione perseveraverint e seminario discedant.

2. Bis vel semel in anno seminarii alumni distribuuntur pecunia pro eorum sustentatione. In distributione autem facienda summa observanda aequalitas, speciali tamen habita ratione archidioecesis Dublinensis, cum enim longe majoribus beneficiis illustrissimus Dublinensis archipraesul Patricius Fitzsimons pro ingenita sua humilitate et benevolentia per se suosque seminarium cumulaverit quam vel integra quaevis Hiberniae provincia, aequum plane et justum est in praedicta distributione speciali quodam favore dictae archidioecesis alumnos prosequi; si qui vero deprehendantur detractores vel murmuratores qui contra hanc dispositionem insurgere audeant, statuimus ut

erogandis pecuniis illis detur dumtaxat pro rata summae in eorum respective dioecesis collectae et si hoc non sufficiat ad abstruendum ora loquentium iniqua continuo e seminario discedere cogantur.

3. Librum seu registrum habeat praeses in quo singuli propria manu suum exarent nomen, scriptisque agnoscant quam ex distributione acceperint pecuniae summam, ut nobis nostrisve vicariis generalibus constare certo possit, pecunias eorum usui destinatas nulla decisa particula aut portione retenta revera fuisse hunc in finem fideliter impensas.

4. Tenebitur praeses nobis aut alicui a nobis ad hoc deputando registrum aut quittancias, ut aiunt, exhibere, quibus certo constare poterit seminarium in discrimen ruinae vi aeris alieni non venturum, cavebitque qua proportionem ipsi solvantur pensiones, eadem ab ipso eove absente a vice-praeside, satisfieri creditoribus, eaque instrumenta bis aut saepius in anno, si necesse sit, producat, ut sic seminarium tot laboribus erectum et ab imminente ruina ac clade providente Deo ereptum ac vindicatum saepius certam stabilitatem ac incrementum ad majorem Omnipotentis Dei gloriam sanctaeque religionis in Hibernia propagationem tandem aliquando consequatur. Denique nullis in casibus, iis exceptis qui in his statutis distincte exprimuntur, licebit praesidi nobis inconsultis quemlibet presbiterum praedicti seminarii alumnum ex eodem expellere.

Forma juramenti autoritate apostolica ab omnibus seminaristis seminariorum Anglorum Scotorum Romae praestandi, et autoritate illustrissimi ac reverendissimi Atrebatensis episcopi alumnis seminarii Hiberno-Duaceni injuncti :

Ego *N.* juro quod quamdiu in hoc seminario vivam, nihil agam aut moliar sponte ac de industria neque aliis persuadere conabar quod ad pacem seminarii vel disciplinae domesticae observantiam perturbandam pertineat.

Denique promitto, absque juramento, me omnes seminarii leges pro posse observaturam.

II

*Statuta ac Regulae Collegii Pastoralis Hibernorum Antverpiae :
approbatae die 13 Augusti 1680.*

Regulae ac leges Collegii Pastoralis Hibernorum Antverpiae, approbatae per illustrissimum ac reverendissimum D. Ferdinandum episcopum Antverpiensem, die 13 Augusti 1680, annuentibus r^{dis}. adm. ac ampliss.^{is} dd. Vicariis suis generalibus.

REGULA PRIMA

Mane hora quinta, tam aestate, quam hieme, audito campanar pulsu, omnes surgent, lectum ac reliqua in cubiculo decentee component : deinde, audito secundo pulsu, ad medium sextae, statim ad oratorium venient : summaque cum modestia, corporis compositione, ad animi attentione, precibus intererunt, se suaque omnia Deo commendantes, recitabuntque orationem Sti Thomae Aquinatis : *Creator ineffabilis, etc.*

REGULA SECUNDA

Preces matutinales et vespertinae diebus ferialibus durabunt ad minimum ad quadrantis horae spatium : diebus vero dominicis ac festis protrahentur ad mediam horam.

REGULA TERTIA

In precibus tam matutinis quam vespertinis memores erunt Ecclesiae, parentum, benefactorum, aliorumque omnium pro quibus orare tenentur : specialiter vero memores erunt illustrissimi ac rev. ^{mi} episcopi Antverpiensis, cuius etiam nomen sacerdotes in Missa expriment ad ultimam collectam : Et famulos tuos, Innocentium Papam, Ferdinandum, Antistitem nostrum.

REGULA QUARTA

Absolutis precibus, repetent modeste iuvenes cubicula : sacerdotes vero in sacello legent alternatim et intelligibiliter Laudes et Primam Officii Romani.

REGULA QUINTA

Sacerdotes hora statuta mane scholas PP. Societatis Jesu frequentabunt, prout iuvenes : qui bini et bini ordine decenti pergunt, euntes et redeuntes : et per plateas incedendo, modestiam prae se ferent honestamque civilitatem. Proinde nullum sacerdotem insalutatum pertransibunt. Sacerdotes autem, cum dignitate maiores sint, ideo caeteris praelucere debent, bona vivendi incedendique ratione morumque probitate, tam in collegio, quam extra : quibus reverentiam semper exhibebunt iuvenes.

REGULA SEXTA

Post reditum a scholis, omnes ascendent sua cubicula, ut repetant quae in scholis audierunt : ubi manebunt, quoad usque paratis omnibus necessariis ad mensam per pulsum convocabuntur.

REGULA SEPTIMA

Prandebunt ad medium duodecimae, et in mensa ab omnibus servetur silentium : lectioni sacrae, quae fiet tam in prandio quam in coena, diligenter auscultantibus : nec aliquis in mensa se absentare praesumet, nisi gravi de causa, cum praesidis licentia.

REGULA OCTAVA

Hora prima, iuvenes secedent ad cubicula ut se praeparent ad scholas frequentandas : sacerdotes vero inter se conferent de studiis tenebunturque omnes scholas PP. Societatis frequentare, ut ante dictum est.

REGULA NONA

Ad medium quintae pomeridianae, convenient sacerdotes dicturi Vesperas et Completorium : iuvenes a scholis redeunt, repetant in cubiculis audita et studiis incumbant.

REGULA DECIMA

Ad medium septimae, coenabunt. Post coenam poterunt colloqui et deambulare intra domum, donec ad preces per pulsum convocabuntur.

REGULA UNDECIMA

Ad medium octavae, sacerdotes in oratorio incipient Matutinum, in cuius ultima lectione, accedent iuvenes, ut simul dicant tractim Hymnum *Te Deum Laudamus*, Litanias aliasque preces nocturnas : post quas, praeses aut, eo absente, vicepraeses, semel in hebdomada, faciet paternam correctionem

defectuum : aut si tunc nulli animadversi fuerint, brevem admonitionem ad charitatem et statutorum observantiam habebit. Quibus peractis, nullus poterit per domum aut atrium vagari ; sed omnes se conferent ad cubicula, et praemissa animi praeparatione et conscientiae debito examine, omnes ante medium decimae exstinguent lumen suum.

REGULA DUODECIMA

Silentium servetur a Completorio usque ad Primam sequentis diei a sacerdotibus dictam : intra quod tempus nullus poterit ingredi alterius cubiculum, nisi superior, visitandi causa : qui proinde clavem communem habebit, ad aperiendum omni tempore cuiuslibet cubiculum.

REGULA DECIMA TERTIA

Iuvenes nunquam egredientur collegio, nisi ad scholam, sine licentia praesidis : sacerdotes vero, nunquam tempore studii, aut officii divini : a quibus poterit semper praeses petere ubi fuerint.

REGULA DECIMA QUARTA

Nullus extra cubiculum reperiatur, non decenter vestitus aut sine collari : prout nemo tempore studii extra cubiculum vagari poterit, neque alium intromittere ad confabulandum aut aliud agendum, sine praesidis venia.

REGULA DECIMA QUINTA

Assidui erunt omnes in frequentandis scholis, neque ab illis ullatenus se absentabunt, nisi ob gravem causam a praeside approbandam.

REGULA DECIMA SEXTA

Omnes tenebuntur, quocumque die, esse domi ad medium quintae vespertinae : nullusque sub gravi poena tabernas, aut loca suspecta, quacumque ratione, intrare poterit, aut conversari cum personis suspectis.

REGULA DECIMA SEPTIMA

Nullus sub eadem poena, tabacum in collegio sumere praesumat : prout nec chartis pictis ludere, taxillis aleisve uti.

REGULA DECIMA OCTAVA

Omnes lingua Latina in collegio loquentur, nec vernacula uti poterunt, nisi opus fuerit, sub poena a praeside infligenda ; Gallica vero ac Flandrica uti poterunt diebus veniae ac recreationis : in qua tamen concionari poterunt theologi, singulis mensibus, exercitii causa, in collegio, dum mandabit praeses.

REGULA DECIMA NONA

Abstinebunt omnes a murmurationibus et querelis, tam publicis quam privatis, contra praesidem aut eius substitutum.

REGULA VIGESIMA

Similiter vitabunt omnes contentiones partialitatesque provinciarum : ita ut omnes unanimiter paci et concordiae studere teneantur. Quod si quis reprehensiones ferre aut poenitentias iniunctas adimplere noluerit, si per dies aliquot, semel atque iterum monitus, obstinate perseveret, praevio tamen consensu ordinarii, e collegio dimittatur.

REGULA VIGESIMA PRIMA

Si quis scit, quod gravet aliquem ex sacerdotibus, vel aliis, cum omni modestia deferat ad praesidem : cuius erit, re intellecta, levare gravamen : vel sic statuere, ut bono communi aut particulari deferentis conducere videbitur : cuius iudicio stare et acquiescere tenebuntur omnes, sub poenis arbitrariis, ac dimissione e collegio, si iudicetur hoc ipsum expedire ad pacem et tranquillitatem communem : sine ulteriori recurso ad alios quoscumque superiores, fidentes praesidis discretioni : nihil tamen inconsulto illustrissimo domino episcopo.

REGULA VIGESIMA SECUNDA

Considerata collegii misera conditione, aere alieno gravati, tenebuntur singuli sacerdotes pro alimentatione sua ac victu in

collegio solvere praesidi singulis mensibus decem florenos, subtrahendos ex salario sacrorum per eosdem celebratorum, aut a praeside illis assignatorum.

REGULA VIGESIMA TERTIA

Nullus omnino, sive sacerdos, sive alius quicumque, sacra aliasve eleemosynas communitati datas ad portam, accipere tenet : multo minus eadem sibi reservare sacra, aut appropriare eleemosynas in proprium commodum, sub poena gravissima : cum praedicta accipere, privative praesidi competat, aut eius substituto qui communitatis curam gerit, et eleemosynas secundum suam discretionem distribuit.

REGULA VIGESIMA QUARTA

Honore se mutuo praevenient, prout aliis benevolentiae signis charitatem fovebunt, quam si quis laeserit facto vel verbo, iuxta gravitatem culpae (maxime si publica sit) correctioni subiacebit.

REGULA VIGESIMA QUINTA

Nullus iuvenis litteras scribat easve mittat, non exhibitas prius praesidi : ut si eidem convenire videatur, impendantur aut mittantur : pariter nullas accipiet, quas illi non communicabit.

REGULA VIGESIMA SEXTA

Omnes requisiti tenebuntur praesidi exhibere dictata librosque ad eorum studia pertinentes : ut videat et examinet profectum eorundem in studiis.

REGULA VIGESIMA SEPTIMA

Quod si quis reperiatur inutiliter in collegio tempus terere, facto examine per praesidem, debitae correctioni subiacebit.

REGULA VIGESIMA OCTAVA

Iuvenes singulis quindenis sua peccata confitebuntur, prout singulis mensibus sacram synaxim devote accedent. Sacerdotes

vero, magno animi ardore sacrificia sua offerant Deo, ut afflictæ ac desolatæ patriæ misereatur, clerumque confortet ibidem, Spiritus sui gratia. Proinde singulis feriis sextis, ieiunium servabunt omnes, ac in precibus vespertinis dicent Psalmum *Miserere mei Deus*.

REGULA VIGESIMA NONA

Peractis triennialibus studiis in theologia, omnes sacerdotes tenebuntur in patriam redire; ut ibidem in vinea Domini laborare incipiant, functionibusque pastoralibus se impendant, in animarum salutem, ad Dei gloriam : nisi aliter illustrissimo domino episcopo aut domino archi-presbytero visum fuerit.

Approbatio eorundem statutorum ac regularum

Visa et examinata statuta suprascripta, tenore praesentium admittimus et approbamus, iuxta sui formam et tenorem; ita tamen, ut circa graviores poenas (qualis est dimissionis) aut alias notabiles correctiones, nihil statuatur nobis aut archi-presbytero nostro inconsultis. Innovantes simul, et pro hic insertis habentes, ordinationes antehac per praedecessores nostros, et signater per vicarios sedis vacantis editas 27 Aprilis 1652. Iure nostro in omnibus salvo. Datam *Antverpiae* in palatio nostro episcopali, die 13 Augusti 1680. Et subscriptum erat Ferdinandus, episcopus Antverpiensis. Et infra adhuc habebatur: De mandato illustrissimi ac reverendissimi episcopi F. F. Cossiers, Secret. cum annexo sigillo episcopali.

PRAESENS STATUS

Collegii Pastoralis Hibernorum Antverpiensis

Illustrissimorum, Reverendissimorum, ac Amplissimorum Virorum, fide dignissimis testimoniiis asseritur.

TESTIMONIUM

Illustrissimi ac reverendissimi domini Inter-nuncii Apostolici.

Sebastianus Antonius, Comes Tonarius, Abbas S.^e Mariae in Belgio ac Burgundiae comitatu, cum Facultatibus Nuncii, Apostolicus Inter-Nuncius, etc. Praesentibus fidem facimus, et testamur, Collegium Hibernorum Antverpiae, ex quo dudum

insignes viri, et strenui vineae Dominicae in Hibernia cultores prodierunt. Postquam ob calamitates temporum, pene necessitatibus obrutum, ad perditum quasi extinctionis statum lapsum fuerit; plusquam ab anno, Praesidis cura, ac benefactorum liberalitate, in certiore subsistentiae spem emersisse. Insuper cum ibidem observetur disciplina domestica, indies augeatur sacerdotum (et) alumnorum numerus, exacte persolvatur census annuus, nonnullis aliquando sublevetur eleemosynarum subsidiis, Patrocinio Episcopi Antverpiensis foveatur, ac etiam in posterum ut perutile conservationi Fidei in Hibernia seminarium, a Ministris Apostolicae sedis favoribus sit cumulandum. Confidendum prorsus est, accedentibus Belgarum, seu aliarum Nationum quibusvis liberalibus praesidiis, propediem dictum Collegium restauratum iri. In quem propterea finem, quam efficaciter rogamus omnes, quibus Dominus Deus in temporalibus benedixit.

Datum Bruxellis 30 Octobris 1680. Et subscriptum erat S. A. Tan. Abbas S. Mariae. Cum sigillo praefati Illustrissimi. Et infra habebatur: De mandato Illustrissimi ac Reverendissimi Domini mei, M.A. Pigliardi Wd.^e

TESTIMONIUM

Reverendi adm. ac amplissimi Domini Officialis et Archipresbyteri Antverpiensis.

Paulus van Halmale, J.V.L. ex canonicis Graduatis, Archipresbyter, et officialis Antverpiensis, Provisor Collegii Pastoralis Hibernorum ibidem, omnibus praesentes nostras visuris, salutem in Domino.

Requisitioni ac iustae petitioni RR. DD. Joannis Egan, presbyteri, protonotarii apostolici, moderni rectoris ac praesidis collegii praefati, nec non Rogerii Nottingham, pastoris S.^{ti} Nicolai Gandavi, libenter annuentes, praesentibus nostris litteris notum omnibus facimus ac attestamur, in nostra hac civitate Antverpiensi erectum fuisse anno Domini 1629 Collegium Nationis Hibernicae, munificentia ac liberalitate R^{di} Adm. ac venerabilis viri Domini Laurentii Sedgravii, Laginiensis, primi eiusdem praesidis ac fundatoris. Quod, durante eius regimine, incrementum non exiguum ad Dei gloriam, et gentis illius in orthodoxa fide fervorem, inter haeresum tenebras continuandum, accepit. Sed temporis decursu, seu horridorum bellorum in

Hibernia exortorum ratione, seu superiorum succedentium ac rectorum negligentia, seu alia quavis ex causa, dictum collegium a pluribus annis ad miserum valde redactum est statum: imo ad extremam quasi paupertatem, aere alieno in dies magis ac magis gravatum, omnibus eiusdem immobilibus ac mobilibus divenditis publice et alienatis, ratione gravium debitorum, ita ut ad venditionem ipsius etiam domus, creditores voluerint iuridice procedere: nisi huic nationis integrae publico malo restitisset ab aliquot annis R. et Eruditiss. D. Nicolaus Eustachius, eiusdem pro tempore moderator, sedula sua cura: prout nuper zelosi quidam viri, salutem animarum promovere cupientes, qui animi dolore imminentem loci ruinam perpendentes: quam ut impedirent, omnia sua media potius impendere, et seipsos superimpendere maluerunt, ne damnum tale natio pateretur, amissione foundationis tam necessariae, in magnifica ac opulenta hac urbe.

Hinc iunctis animis ac viribus dictam domum ad eam reducere conditionem, ut vere iam dicere possimus, exstare apud Nos, non domum miseram, ac derelictam gentis, sed *Collegium Pastorale Hibernorum*. Ex quo, tanquam ex equo quodam Troiano, multi prodibunt fortes pro fide pugiles, et animarum pastores vigilantes.

Quod nobis suggerere videntur reparationes graves omnium aedificiorum dicti collegii, propriis suis factae expensis, ascendentes de facto ad bis mille et trecentos ultra florenos: solutio exacta annui census capitalis summae, duorum millium et nongentorum florenorum, qua gravatur collegium: nova facies eiusdem, omnibus in melius mutatis: ornatus decentior sacelli et aliorum locorum: regularum novarum ab illustrissimo ac reverendissimo D. Ferdinando, episcopo nostro, pro collegii alumnis approbatio. Cui placuit assumere in provisorem me infrascriptum, ad annuales computus receptorum et expositorum per R. D. Praesidem faciendos audiendos, approbandos aut reiiciendos: omniaque ad utilitatem dicti loci, mea cura, dirigenda: impediendo ne res collegii ullatenus in posterum alienentur aut divendantur.

Ita ut spes firma satis Nobis tandem affulgeat, maioris indies dicti collegii incrementi, considerata alumnorum accrescentia, qui paulatim in vineae Hibernicae cultura futuri sunt operarii seduli, ad haeresum sentes ac peccatorum tribulos exstirpandos in agro Dominico.

Sed ad hunc finem ac desiderium nostrum perveniendum,

necessaria est *Mecaenatis* alicui optimi munificentia ; qua domus illa liberetur ab annuo censu capitalis praedictae summae, bis mille nongentorum florenorum : simulque fiant foundationes aliquae pro *Nobilibus et ingenuis adolescentibus* intertenendis : ut, perfectis studiis humanisticis, tandem theologicis se applicent. Defectu quarum, videmus quotidie capacissima ingenia gentis illius misere perire, militiae se applicando : cum patria istius damno ac ecclesiae Dei in Hibernia notabili praeiudicio.

Acta sunt haec Antverpiae Anno Domini 1680, die vero mensis Octobris 19. Et subscriptum erat P. V. Halmale. Et inferius habebatur : De mandato Reverendi Adm. Domini officialis praefati, Franc. Colbergen I. Graff. et ad latus sigillum dicti officialis.

TESTIMONIUM

Illustrissimi ac reverendissimi dⁿⁱ episcopi Antverpiensis.

Nos infrascripti attestamur praesens testimonium, per omnia niti veritati ; ac tam in quam extra iudicium plenam mereri fidem. In cuius rei robur, hisce sigillo nostro episcopali, et secretarii nostri signatura munitis, propria manu subscripsimus. Datum Antverpiae in palatio nostro episcopali 26 Octobris 1680. Et subscriptum erat, Ferdinandus episcopus Antverpiensis. Et infra habebatur : De mandato illustrissimi ac reverendissimi domini episcopi F. F. Cossiers, secret, et ad latus sigillum episcopale.

TESTIMONIUM

Reverendissimi Domini Vicarii Apostolici.

Nobis infrascriptis pleraque supramemorata probe innotuerunt. Unde summis desideriis exoptamus, ut ad fidei conservationem et propagationem praefatum collegium adiuvetur ac promoveatur. Datam Antverpiae, 30 Octobris 1680. Et subscriptum erat J. Houbraken, vicarius apostolicus episcopatus Buscoducensis, ecclesiae cathedralis can. Gradatus, cum sigillo.

TESTIMONIUM

Nobilium ac amplissimorum DD. Scabinorum et Consilii civitatis Antverpiensis.

Nos consules, scabini et consilium civitatis Antverpiensis insuper declaramus omnia praefata, et allegata, et ad collegium Hiberniae spectantia, esse vera : et optandum esse, ut considerabili adiumento et fundatione promoveatur. In quorum fidem has per secretarium nostrum iuratum signari, ac sigillo ad causas muniri iussimus, die 30 Octobris 1680. Et subscriptum erat A. van Valckenisse, cum sigillo Urbis ad causas appositione.

THRENODIA HIBERNO-CATHOLICA

&c. (1659)

Transcribed by the EDITOR from photostats
with an Introduction by Rev. Fr BRENDAN JENNINGS, O.F.M.

The author of *Threnodia Hiberno-Catholica* was Fr Maurice Conry, O.F.M., a native of Thomond¹. He very probably is identical with the fr Mauritius Conrius who was admitted to studies in St Isidore's college, Rome, on 15 March 1639², and with Mauritius Connus who was ordained subdeacon in Rome on 3 March 1640³. In 1650 he was a member of the Irish Franciscan college at Prague, where on November 12 of that year he was granted the privileges and title of a professor of theology⁴. This implies that he had already taught philosophy for four years, as this was the preparation thought necessary at the time by the Irish Franciscans for a chair of theology. His name appears again as a member of the same college on 12 October 1652,⁵ when as one of the domestic council (*discretus*) he signed a protest against the appointment of Fr Antony Daly as Visitor. Very soon afterwards he must have proceeded to England to work on the mission, for in 1656 he was a prisoner in Bristol after having already spent two and a half years in one of the prisons of London. One of his companions in misfortune in his second imprisonment was the well known Quaker, James Nayler. He gained his freedom under a sentence of banishment, and in 1658 had reached Rome, where he was deputed by the Inquisition to examine two zealous Quakers who had arrived there with no less an ambition than to convert the pope. In 1659 he apparently spent some time in Innsbruck, where the *Threnodia* was published⁶, and perhaps written; and he pro-

¹See Antonius Bruodinus, *Propugnaculum Catholicae Veritatis* (Prague, 1669), p. 626. who, where no other reference is given, is the authority for the information here given. Bruodinus lived in Prague since 1649, and knew Conry intimately. So far as it is possible to check his statements about him, they appear to be trustworthy.

²Mentioned under this date is a list of students received into the college, drawn up by Francis Harold, O.F.M., about 1654, of which part is in the archives of the Franciscan convent, Merchants Quay, Dublin, and the other part in the archives of St Isidore's. Conry is there described as *Conaceus*.

³*I.E.R.* February 1943, p. 121. There was no Mauritius *Connus* in St. Isidore's at this date.

⁴Archives of St Isidore's, Prague Register, under this date.

⁵*Ibid.*, under this date.

⁶All the approbations are dated in March 1659. One of them is by another Irish Franciscan, Bonaventure O'Connor, to whom the authorship of the *Threnodia* has sometimes been wrongly assigned.

ceeded thence to Prague. But mission work again proved a greater attraction than the quiet of college life, and he returned to England in 1660, where he died sometime before 1669, when Bruodinus wrote of him, worn out by hardships and labour.

There is a copy of the *Threnodia* in the library of Trinity College, Dublin; but the text here printed was prepared from photostats of the copy in the Staatsbibliothek, Munich. The pages of the book measure 14, 4 x 9 cm.

BRENDAN JENNINGS, O.F.M.

THRENODIA HIBERNO-CATHOLICA

Sive

PLANCTUS UNIVERSALIS TOTIUS

CLERI ET POPULI REGNI

HIBERNIAE

In qua veridicè & sincerè recensetur epitome inauditae & transcendentis crudelitatis qua Catholici Regni Hiberniae tyrannicè opprimuntur ab Anglo-Antheistis sub Archi-tyranno *Crumuello*, trium Regnorum, nempe *Angliae*, *Hiberniae*, & *Scotiae*, usurpatore, ac destructore

PER

F. M. MORISONUM, ordinis Min. strict. Observantiae, S. Theologiae Lectorem, Praefatae Crudelitatis testem ocularem.

Posuerunt morticina servorum tuorum escas volatilibus caeli, Carnes Sanctorum tuorum bestiis terrae : Psal. 78.

OENIPONTI

Typis MICHAELIS WAGNERI,

Anno CID, IDC, LIX.

p. 3 | *Illustrissimo, & Reverendissimo Principi ac Domino,*
D. GUIDOBALDO ARCHIEPISCOPO SALSBURGENSI
S. R. IMP. PRINCIPI, ac sanctae Sedis Apostolicae Legato,
nato, &c.

Domino meo Clementissimo.

REVERENDISSIMIS, ILLUSTRISSIMIS, PERILLUS-
TRIBUS, Generosis, atque Praenobilibus Dominis, ejusdem
Archiepiscopalis Ecclesiae Salsburgensis, Dominis Praeposito,
Decano, atque Canonicis.

Dominis meis admodum gratiosis.

p. 4 | Dum ad refugium cum meo exiguo libello confugio, in hanc
Urbem Principe dignam, Salsburgum Vestrum (*Illustrissime*
& Reverendissime Princeps, Caeterique Reverendissimi, Illus-
trissimi, Perillustres, Generosi, ac Praenobiles DD. Praeposite,
Decane, & Canonici, ejusdem Inclytae Archiepiscopalis
Metropolis)¹ memoriae occurrit, quod recurram ab Anglis,
sicut olim populi Threiorum collectationes, & Pressuras
Persarum declinantes a. *Abderam* Thracum urbem, velut in
refrigerium, confugerunt. Et dum historicam hanc *Threno-*
diam, prolixitate Iliadis digniorem, tam breviuscula com-
prehensam synopsi, considero, sanè non donarium, sed um-
bram doni, confidenter appendere praesumo, tam heroicissimi
Principis, & Illustrium heroum, tholo, unde non aliter tantae
potestati, & virtuti hunc intendo praesentare libellum, quam
velut *pauxillum aquae in cava manus pauperis,* aut velut in
nuce b. *Iliadem,* integrosvè Homeri versus, *Callicratis* arte,
in exiguo sinapis grano descriptos: spero nihilominus, quod
ad tam benignissimi Principis, & sapientissimorum heroum
compassionem attrahendam, & exemplarem aedificationem
stabiliendam, hic sufficienter praesentatur, Anglo-Atheistarum
indurata saevitia, & Catholicorum invicta patientia, haec
imitanda, illa detestanda. Ex umbra enim ad Solem adducitur
p. 5 | quomodo Anglo-Atheis | mus, Catholicismum odit cane peius,
& angue; quomodo a. *dura cervice Spiritui sancto*
semper resistens, excutit jugum dicens b. *non serviam,* utpote,
quia c. *Generatio perversa est, & infideles filii.* Ex opposito

a. Strabo lib. Geog. 4.

b. Plin. lib. 36. c. 5 & 8.

a. Act. 7.

b. Ierem. 2.

c. Deut. 32.

p. 6

illucescet, quomodo d. *sensatus* Catholicismus *credit legi Dei*, quomodo e. *Tentatur ut fortis, incitatur ut fidelis, provocatur ut justus*. Sed ne hic libellus maligno concutiat turbine, opus est ut apum more, lapide adjutorii solidetur: & ne in lubrico labatur, opus est, ut praepotenti Protectoris brachio praeservetur: ideoque humiliter, & confidenter efflagitat, ut in clementissimum sinum vestrum insilire valeat, ubi propriae tenuitatis exutâ vilitate, instar *formicae* olim in *electro*, per alienam emendicatam venustatem clarescat; ubi etiam confidentius, & gloriosius, quaedam magnalia *sanctissimi Virgilii Hiberni, Salsburgensis olim Episcopi* enarret, ad nonnullam consolationem vestram, (*sanctissimi Virgilii gloriosa Propago*), utpote quam antiquitus, & gloriose in Evangelio genuit. Quae autem in hoc opusculo collimant ad gloriam sanctissimi Patris vestri, & gentis ejus, cedet etiam in gloriam filiorum, cum divino testante oraculo a. *Corona senum filii filiorum, & gloria filiorum Patres eorum*. Hunc ergo libellum, solitâ in afflictissimam Hibernorum nationem clementiâ, vestrâ authoritativâ potestate, praeservate, protegente, & fovete.

a. *Prov. 17.*

Illustr.^{mae} & Rev.^{mae} Celsitudinis Vestrae

Necnon

Rev.^{marum} Illustriss.^{marum} Perillustrium, Generosarum, ac Praenobilium Dominationum Vestrarum

Humillimus Cliens, & Devotissimus apud Deum Orator

Fr. M. M.

p. 7

APPROBATIONES

Iesse Perchoffer Dei & Apostolicae Sedis gratiâ Episcopus Belinensis, Suffraganeus, Decanus, & in Spiritualibus Vicarius Generalis per Dioecesin Brixinensem, &c. Cum praesens liber inscriptus Threnodia Hiberno-Catholica, sive planctus Universalis totius Cleri, & Populi Regni Hiberniae,

d. *Eccl. 32.*

e. *Ambros. de Abraham l. 1. c. 2.*

à Reverendo, ac Religioso P. F. Mauritio Morisono, Ordinis Reformatorum S. Francisci, Theologiae Lectore, Bulzani elaboratus, & ex Commissione nostra à Viris doctis, revisus, nihil contra fidem Catholicam, & bonos mores contineat: Ideo concedimus licentiam, ut in Dioecesi Brixinensi Typis mandari possit. Datum Brixinae in Officio Ecclesiastico, die quinta Mensis Martii Anno 1659.

Jesse Perchoffer Vic. Generalis

Carolus Leitner Officii

Eccles. Notarius

- p. 8 Threnodiam Hiberno-Catholicam, sive Planctum universalem totius Cleri, & Populi Regni Hiberniae, à R.P.F. Mauritio Morisono Ordinis nostri, Fratrum Minorum strictioris Observantiae, Sacrae Theologiae Lectore, teste oculato, ad easdem partes Missionario compositam, & à Theologis nostris examinatam, cum de eorundem fide ac testimonio, ab omni fidei censurâ, morumque pravitate immunis sit, Typis mandari, & in lucem prodire posse, autoritate, qua immeritus fungor, indulgeo. Hisce Oeniponti ad S. Crucem die 14. Martii datis. Anno 1659.

Fr. Ruffinus à Bludento
Ordinis Fr. Minorum
Reformat. Provinciae
Tyrolis S. Leopoldi
Min. Provincialis.

- p. 9 Vidi & legi Threnodiam Hiberno-Catholicam, à R. P. Mauritio Morisono Ordinis Minorum strictioris Observantiae, Sacrae Theologiae Lectore compositam, & nihil contra fidem & bonos mores continentem, perinde censeo eam Typis dari posse. Bolzani 2. Martii 1659.

Fr. Wolfgangus á Monachio
Ordinis Min. Observ. Re-
form. Provinciac Tyrolis
Pr. & Guard. Bolzani.

p. 10 *Legi flebilibus oculis flebilem Threnodiam Hiberno-Catholicam, à Reverendo P. Mauritio Morisono Franciscano, S.S.Theologiae Lectore, oculari teste elaboratam, in qua nihil prorsus reperi quod vergeret in contradictionem fidei Catholicae, aut in offensionem morum bonorum, plurima autem reperi idonea, ad Catholicorum Lectorum aedificationem, piorum Cordium liquefactivam compassionem, futurae Catholicorum propaginis animationem, & virilem fidei propagationem; Ideoque dignissimam Typis hanc Threnodiam judico, ita censeo, & sentio. Bulzani 2. Martii 1659.*

Fr. Bonaventura Conorus
SS. Theologiae Lector.

p. 11 BENEVOLO ET AEQVO LECTORI

Quanta cum cautela, & circumspectione, benevole Lector, historico (cui omnis posteritas est creditura, nisi oppositum probetur) scribendum, praesertim, cum de excelsis viris indigna narrantur, sacer textus perpulchre innuit, dicens: a. Etenim intellectum colligere, & ordinare sermonem. & curiosius partes singulas, quasque disquirere, historiae congruit author. Ideo in hac tragica Threnodia, in qua de crudelitate, ac de tyrannide Anglo-Atheistarum, contra Catholicos Hiberniae, aliquot analecta, seu fragmenta collegi, quae in hoc luctuoso theatro, omnium oculis conspicienda propono, nihil non notum de praesenti, nihil non probatum de praeterito, asserere praesumo. At ne forte putares me, indifferenter, & promiscue loqui de tota natione Anglicana; (ex qua extant | multi clarissimi & probatissimi Catholici, etiam hodie in medio persecutionum invicti, & alii plurimi magnates, & nobilissimi viri, licet haeretici, non tamen oppressores, aut tyranni, sed urbanitate, & magnificentia fulgentes). Te monitum velim, me hic solummodo loqui de amurca, & faece huius nationis, hoc est de perduellibus, & parricidis qui necato naturali, ac legitimo Rege, adhaeserunt tyranno, quique hodie, tanquam Magnates, & Principes (quamquam ex fimo elevati) regimen & gubernium trium Regnorum, tyrannicâ potestate sibi usurpant. Quae scribo (tametsi Christianorum nullus absque nausea & compassione legere vel audire queat) adeo recentia sunt, ut nulli memoria exciderunt, adeoque nullus est relictus suspitioni, vel mendacio locus. Eorum omnium testis sum Atticus, cui non minor adhibenda est fides, quam foliis Sybillae aut Jovis ex tripode dictis.

Vale.

p. 13

THRENODIA
HIBERNO-CATHOLICA, &c.

DE OPPRESSIONE ET PERSECUTIONE MAGNATUM
ac Nobilum Regni *Hiberniae*, in rebus
temporalibus.

CAPUT I.

p. 14

Quanquam lex historiae non minus vetat falsitatem dicere, quam veritatem tacere, mecum tamen in secunda parte huius legis dispensandum censeo, (*Brevitatem vero dictionis sect. ri, & executiones rerum vitare, brevianti concedendum est.*) a. Cum ad particulares, ac notas Hiberniae persecutiones, & oppressiones describendas, plurimis annis, plurimisque voluminibus opus esset; adeoque hanc veritatem de magnitudine, ac diversitate persecutio | num tacere, tum brevitatis temporis suadet, cum operis moles mandat: imo in ipsa generali, ac notissimâ hujus afflicti Regni calamitate brevissime delineandâ, peritos Cosmographos, totum terrarum orbem exigua tabella formantes, imitari, non aequare contendo.

Enimvero, si praeteritorum saeculorum Chronica, si Principum, & Tyrannorum diras persecutiones à condito mundo, ad haec usque tempora, prout in sacris, ac prophanis historiis traduntur, curiosa indagazione, ac diligenti scrutinio examinaverimus, non inveniemus Israelitas à Pharaone, nec innocentes ab Herode, nequè Christianos à Nerone, aliisvè Aethnicis Imperatoribus, aut Tyrannis, crudelius, injustius, aut immanius opprimi, quam Catholici Hiberniae, nunc dierum, ab Haereticis Anglo-Calvinistis, Dei, & sanctae matris Ecclesiae, juratis hostibus, affliguntur, supprimuntur, & exterminantur. Itaque rem ipsam, non verborum calamitatis, sed simplicitate veritatis aggredior.

p. 15

Anno Domini 1651. Haertici Angliae, opimis Catholicorum Hiberniae, exuviis | ditati, & ex plebeis, ac infimis mechanicis, braxatoribus *scilicet*, sartoribus, sutoribus, opilionibus, papilionibus, ac gregariis militibus, Principes & Magnates effecti: a. (*Facti sunt hostes ejus in capite, inimici ejus locupletati sunt*) licet (usque ad creperi belli exitum, nescientes ubinam volubilis fortunae rota sisteret) ostro cruorem, & melle fel absconderunt, latentem tamen crudelitatem, immani facinore prodiderunt. Omnes enim Nobiles, & Magnates, quos vi,

vel insidiis, comprehendere poterant, saevâ feritate, & plusquam belliunâ rabie, aut statim trucidârunt, aut suspendio necârunt. Indies augebatur crudelitas, & arrogantia haereticorum, nec contenti solos Nobiles extirpare, sed paulatim crevit furor illorum contra quoscunquè Catholicos, totius Nationis indifferenter, ita ut nulli sexui parcerent, aut aetati.

p. 16

Valerius Maximus b. etsi Aethnicus, multum conqueritur de Lucio Scylla etiam Aethnico, eo quod quatuor legiones contrariae partis, quas in suam fidem ac | cepisset, obtruncari jusserit. Si vidisset pius hic Aethnicus quae nos experti sumus, facta ab Haereticis, qui non solum se Christianos asserunt, sed et purissimos Evangelii Sectatores, monstruoso mendacio effutiunt, posset, (& proculdubio fecisset) meritò conqueri. Haeretici enim nostri, non solum obtruncari jusserunt Catholicos, quos in suam fidem receperunt, sed publicè in pulpitis, nullam fidem servandam Papistis, impio dogmate docuerunt, & etiamnum docent: & certe quae docuerunt semone, compleverunt opere. Nullam enim fidem, nullum pactum, nullum juramentum, nullum foedus servârunt Catholicis. Praeter eos, quos trucidârunt, (de quibus obiter pro ut memoriae occurreret cap. ultimo) inito foedere, & promissâ amnestiâ, triginta duo millia virorum, ac mulierum, ex diversis Regni partibus, ad diversas mundi plagas, in perpetuum relegârunt exilium, nec solum inimicos, vel qui contra eos aliquando pro defensione fidei Catholicae, Regis & Regni, arma sumpserunt, suspendio, vel exilio sustulerunt, verum etiam quieti animi cives, & qui eis continuo tributa dede | re, ad eorum bona possidenda, & in odium orthodoxae fidei pari perfidiâ, sed majori impudentiâ, quam a. Jezabel Naboth ad possidendam ejus vineam, ferociter occiderunt. Perfida enim Jezabel, quanquam falso testimonio, curavit occidi Naboth, servavit tamen formam juris, accusando ipsum coram majoribus, & optimatibus, de crimine laesae Majestatis contra Deum, & Regem, & probando illud, testibus licet falsis: sed perfidissimi haeretici Angliae veri filii Belial, nullâ servatâ formâ juris, nullâ oblatâ commutatione, (sicut pecunia aut melior vinea oblata fuit Naboth) Catholicos nostros indies occidunt, ad possidenda eorum bona. Quisquis haeticus voluerit, bona Catholicorum possidere, impunè poterit, sufficit ut ipse solus sit judex, accusator, & testis.

p. 17

b. lib. 9. c. 2.

a. 3. Reg. 21.

Aucta rabie Haereticorum crudelissimâ Catholicorum caede, quasi quotidiana refectione per biennium utebantur.

p. 18 Verum Anno Domini 1654 sanguine Catholicorum quotidie in patibulis effuso, vel alio carnificii genere occisorum, | jam exatiati, aliud immanius genus mortis (ut Carnificibus, & lictoribus continuo exercitio fatigatis, aliqualem quietem darent, & refocillationem) excogitârunt, ut viz. fame, siti, frigore, aliisque corporalibus inediis, reliquos, qui manus Carnificum evaserunt, lentiori, sed crudeliori martyrii genere necarent. a. (*Melius fuit occisis gladio, quam interfectis fame.*) Ac proinde, omnia bona immobilia, hoc est, agros, territoria, domus, oppida, castra, arces, &c. omnium Catholicorum confiscârunt. b. (*Manum suam misit hostis ad omnia desiderabilia ejus*) & superstites Proceres, Magnates, ac Nobiles totius Regni in Conaciam, miniamam Hiberniae Provinciam relegârunt, ubi ex crebris tam Catholicorum, quam haereticorum, tempore belli excursionibus, tota patria ita devastata fuit, ac graminibus vepribus, tribulis, & virgultis repleta, ut ne vestigium quidem praeteritae hâbitationis in illo deserto conspici posset, praeter pauca tuguriola ad ipsos haereticos spectantia, in quibusdam angulis dissitis ac ab invicem remotis.

p. 19 Re | clusis itaque Catholicis in eremo Conaciae, tanquam carcere, ubi nec victum habuerunt, nec vestitum, nec domus, nec tentoria, plurimi fame perierunt; alii penuriâ et fame compulsi, violentissimis fluviis, cautibus, promontoriis, ac voraginibus (quibus Conacia undique obducta est) se commiserunt, quorum aliqui aquis absorpti, & nonnulli praecipitio fracti sunt.

Verum licet Haeretici sanguine Catholicorum jamdudum inebriati, adhuc tamen sitibundi videbantur, ac propterea legem sanxerunt, ut : *Si quis ex inclusis in Conacia inveniretur ullo modo, extra terminos ejusdem Provinciae, ipso facto, tanquam convictus de crimine laesae Majestatis, patibulo affigeretur, imo licitum esset omni invenienti talem, absque ulteriori examine vel processu, aut trucidare, aut suspendere pro libitu.* Inaudita sanè crudelitas, saeva persecutio ! Miseri Magnates Catholici, arcte obsessi, nullum habent refugium, asylum nullum ; fames repellit ad mare, mare ad cautes, & cautes ad cruentum Carnificis gladium. At ne quid humanitatis, pietatis, aut misericordiae videretur latere in barbaris hae | reticorum

p. 20

p. 21

statutis, & ne quid crudelitatis deesset alias sanxerunt leges contra Catholicos: 1. *Omnis Conventus, aut Convocatio, etiam quatuor personarum, capitale declaratur crimen.* 2. *Portare vel habere domi aliquod genus armorum capitale statuitur.* Unde nonnulli filii perditionis cupientes mortem alicuius Catholici, absconderunt saepenumero aliqua arma, propè habitaculum ejus, ut hoc fuco liberius possent ipsum morti tradere tanquam transgressorem legis. 3. *Statuitur crimen laesae Majestatis loqui quidquam contra Protectorem* (sic enim Archi-tyrannum Cromvelem appellant) *vel praesentem gubernii modellum.* Unde nequeunt Catholici de ulla injuriâ ipsis illata conqueri, neque cum Israelites vociferari apud Pharaonem: a. *Injuste agitur contra populum tuum.* Et si quis cum summo vitae discrimine conquestus foret de insuportabili jugo ipsis imposito, durius profecto haberet responsum, quam Israelitae à Pharaone, quibus tantummodò dicebatur, b. *Otio vocatis: Opprimantur operibus, & expleant ea &c.* Multo enim immanior, & crudelior est servitus nostra in Hibernia, quam filiorum Israel in Aegypto: ipsorum infantes masculi tantum jubebantur occidi. At nostri non tantum infantes, sed & adolescentes, juvenes, adulti, senes, puellae, virgines, mulieres, &c. truci clade, aequaliter jubentur interfici; unde cum Jeremia, moestissimo ejulatu plangere possimus a. *Jacuerunt in terra, puer, & senex, virgines meae & juvenes mei ceciderunt in gladio, interfecisti eos in die furoris tui, percussisti, nec misertus es.* Haebraei opprimebantur operibus, habebant tamen *ollas carnum, & panem in saturitate*, b. nos autem fame necamur, & gladio, illi caedebantur flagellis, nos funibus in patibulis suspendimur. Illa est summam calamitas generalis Optimatum, Procerum, & Nobilium afflictissimi Regni Hiberniae in rebus temporalibus, quae (quantumvis gravis, & inaudita sit) comparata tamen oppressione eorundum spirituali, parva aut quasi nulla videbitur, ut ex capite 3.

f u s i u s p a t e b i t .

p. 22

DE OPPRESSIONE MERCATORUM, CIVIUM, & vulgi Catholici Regni Hiberniae in rebus temporalibus.

a. *Exod.* 5.
a. *Thren.* 2.

b. *Ibidem.*
b. *Exod.* 16.

CAPUT II.

Relegatis (ut dixi cap. praecedenti) Proceribus, magnatibus, ac Nobilibus in Conaciam, permissum est quibusdam mercatoribus, paucis nobilibus, qui bona immobilia no(n) habuerunt, & omnibus plebeis, vivere in aliis Hiberniae Provinciis videlicet in Momonia Lagenia, Media, & Ultonia, non in Civitatibus, oppidis, aut castris, ab ipsis, eorumque Praedecessoribus magnificè constructis, sed ruri in tuguriis, ac casis, in servitute tamen plusquam Aegyptiaca, contra quos diversae leges sancitae, & publicè promulgatae sunt. 1. *Lege cautum est, ne quis eorum sub poena capitis audeat egredi ad unum milliare seu mille passus extra parochiam in qua habitat, absque speciali in scriptis licentia, vel salvoconductu.* 2. *Lege sancitum est, ut si qui sicarii, grassatores, aut latrones, vi, vel furto, quidpiam arriperent | haereticis, exigeretur in triplo, à pauperculis C tholicis.* Cujus legis iniquitas quantu(m) sit contra jus naturale, divinum, & humanum, nemo non videt, & etiam inde patet, 1. quia latrones, aut praedones sunt aequè, si non magis, inimici Catholicis, ac haereticis, & tamen Catholici coguntur eorundem latrocinium, aut depraedationem in triplo recompensare. 2. Quia haeretici ipsi, arreptâ occasione ex iniquissima, & impiissima hac lege, aut noctu clam furantur, aut interdum larvati grassantur, & arripiunt sibi invicem, ut inde in triplo augeantur, & multiplicentur eorum bona : quidquid enim unus haereticus alteri surripuerit, reddetur in triplo, ex bonis Catholicorum. Perlustrentur, & examinentur omnia scrinia, & archivia veterum Tyrannorum, at nusquam invenietur (audâcter dico) talis crudelitas. Deinde anno D. 1657, in Parlamento Londinensi, lege fulcitum est, ut, *Omnes liberi Catholicorum indigenarum Momoniae, Lageniae, Mediae, & Ultoniae, ad 12. aetatis annum pervenientes, transportentur in Angliam, ibique educantur in Religione Protestantium, ut Religionis Catholicae, vel (ut | eorum verbis utar) idololatriae Papisticae penitus obliviscantur.* O dolosam & perfidam legem ! norunt bene astutissimi malitiae machinatores, quod habitus sit difficulter mobilis, norunt etiam quod

*Quo semel imbuta est, recens servabit odorem
testa diu.*

Ac proinde in ipso florecentis aetatis exordio, antequam ad annos discretionis pervenissent, antequam principiis, aut rudi-

p. 25

mentis orthodoxae fidei plene imbuerentur, sugentes adhuc ubera S. Matris Ecclesiae infantes, antequam solidioris cibi essent capaces, ablactandos mandant, ablectatos avellunt, & aliis nutricibus, quae loco lactis venenum praebent, enutriendos tradunt. Interrogatus quidam magnus Consiliarius haereticus, ab alio suo amico, me praesente, quare non fuit expulsa plebs Catholica ex Momonia, Lagenia, & Ultonia, sicut nobiles, quia (inquit) Papistica est, & periculum est, ne nos ejusdem consortio contaminemur. Qui respondit, propter tres rationes id fuisse factum. 1. Plebs (inquit) est nobis utilis pro agricultura, aliisque servilibus laboribus. 2. Ex cohabitatione tali, brevi poterimus eam à Papismo, ad nostram religionem convertere. 3. Et principaliter; quia nobiles defectu vulgi diu subsistere nequeunt: Aut enim ipsi laborare debebunt, aut fame perire, & sic, vel extirpabuntur, vel ipsi rustici devenient ac plebei, quod non contingeret, si vulgus expelleretur cum illis: sic enim possent studere, equitare, aliaque nobilium exercitia frequentare. Ecce quam callidis machinationibus, moliuntur Anglo-Calvinistae, nobilitatem Religionem, litterarum studia, & totam nationem extinguere. Ecce quam crudelis, tyrannica, & plusquam belluina, sit Catholicorum oppressio! a. *Super populum tuum Domine malignaverunt Consilium, & cogitaverunt adversus Sanctos tuos: dixerunt, venite disperdamus eos de gente, & non memoretur nomen*

Israel ultra.

p. 26

DE OPPRESSIONE CATHOLICORUM Hiberniae in rebus spiritualibus, seu de inauditis mediis, & modis, quibus nituntur haeretici Angliae Catholicam fidem extinguere.

CAPUT III

Etsi haeretici ubiquè terrarum, ad extirpandam fidem Catholicam in huius vitae stadio, totum suum studium, tanquam ad finem ultimum dirigant, & colliment; ac propterea sacras scripturas subvertere, sensum depravare, sectas impiissimi

erroris, & Satanae doctrinae inducere, non desistunt, nullubi tamen argutioribus inventionibus, aut callidioribus usi sunt mediis, quam in nostra Hibernia, rati quod ubi major esset resistentia, major videretur eorum gloria, & victoria, si superassent. Sciens igitur, quod percussis aut dispersis pastoribus, dispergerentur oves, lupisque in ovile facilis daretur aditus, primam legem contra clerum statuerunt.

p. 27

Anno 1652, exiit crudelissimum edictum, promulgatum in omnibus Civitatibus, oppidis, pagis, & parochiis totius Regni, quo *omne exercitium, etiam privatum, Catholicae Religionis statuitur, & declaratur capitale, & ut in omnibus districtis totius Regni, sint exploratores, qui Ecclesiasticos, eorumque fautores, ac Benefactores prodant, & pro singulis Sacerdotibus, quos ceperint, singulis exploratoribus darentur quinque librae Anglicanae* (hoc est viginti scuti monetae Italicae, vel viginti duo Imperiales Germanicae) *& etiam tertia pars omnium bonorum, illius Catholici, in cuius domo apprehensus fuerit Sacerdos, ac praeterea promoveantur ad dignitates, & officia, tanquam homines de Republica benemeriti: Sacerdos vero, & Benefactor, morti tradantur.* Magna certe exploratorum animatio; Promovebuntur ad dignitates, dabuntur praemia, declarabuntur de Republica bene meriti, & nihil vindictae timent, neque à Deo, neque ab hominibus; non à Deo, cum ipsi obsequium se praestare Deo arbitrentur, neque ab hominibus, cum à Rectoribus, Magistratibus, ac supremis gubernatoribus incitentur, & praemientur |

p. 28

Anno 1657, renovatum & confirmatum fuit memoratum edictum, & exiit novum adhuc crudelius, quo statuitur: *Ut irremissibiliter, & indispensabiliter, omnes Sacerdotum fautores, benefactores, intra domus receptores, aut quomodolibet sustentatores, sint ipso facto rei mortis, & omnia eorundem bona mobilia, & immobilia, realia, & personalia, dividuntur in triades, quarum duae triades fisco cedant Reipublicae, tertia trias detur proditori, vel captori Sacerdotis; omnes ipsorum haeredes, & tota posteritas, sit ipso facto jure haereditario privata.* Item, *si quis scivisset ubi lateret Sacerdos in antris, sylvis, petrarumve cavernis* (sic enim si qui superstites sunt, jam latent) *Aut si casu Sacerdos occurreret ipsi in via, & non statim denunciaret proximo gubernatori, talis homo tanquam perduellis, & inimicus Reipublicae in carcerem conjiceretur, per plateas civitatis publicè flagellaretur, postea auriculae ipsi absunderentur, & si appareret, quod cum Sacerdote habuerit*

aliquod consortium, vel amicitiam, morti traderetur, non minus quam Sacerdos.

p. 29 Ego ipse iniquissimam hanc legem iniquae executioni mandari, quo ad pri | mam partem, in urbe Limericensi in Hibernia ab Henrico Ingoldesby, ejusdem urbis Gubernatore, qui quendam nobilem Thomoniensem, nomine *Danielem Connery*, de sustentatione Sacerdotis domi suae, accusatum, & propria confessione convictum (quanquam Sacerdos haberet salvum conductum ab ipso Gubernatore) reum mortis declaravit, & mutatâ (ut ait) propter misericordiam sententiâ, omnibus bonis spoliavit, carceribus mancipavit, ac tandem perpetuo proscripsit exilio; hic nobilis habuit uxorem, & duodecem liberos, cujus uxor ex nobilissima Thomoniae familia, in infirmitatem incidens, penuriâ rerum necessariarum mortua est, & ex liberis, tres virgines pulcherrimae, & virtuosissimae in Indias Orientales, ad Insulam, quam Barbados vocant, relegatae sunt, ubi adhuc (si vivunt) in misera degunt servitute. Reliqui ex liberis, qui ex tenera aetate laborare non poterant, vel fame perierunt, vel crudeli haereticorum jugo subjecti calamitosè vivunt.

p. 30 Vidi etiam tyrannicam hanc legem, quo ad ultimam partem exequi ibi Li | merici sub eodem Gubernatore anno 1652, contra nobilem, & honestum Catholicum Danielem Mollony Thomoniensem, qui ob quaedam negotia veniens Limericum, ibi casualiter in quodam hospitio haeretico convenit Sacerdotem quendam ejus cognatum, nomine Davidem Mollony: Sacerdos deniquè proditus, & captus, & idem Daniel vocatus ad tribunal, interrogatus fuit, quare non nuntiaverit Magistratui, Sacerdotem ibi fuisse, respondit se fuisse Catholicum, & nullam fuisse legem adhuc conditam, quâ teneretur Sacerdotem prodere, licet teneretur non alere, aut sustentare: (veritatem enim dixit; quia tertio inde anno, iniquissima haec lex sancitâ fuit). At, non obstante prudente hoc responso, mandavit idem Gubernator, ut auriculae ipsi abscinderentur per manus Carnificis, (quod apud ipsos est perpetuae infamiae nota,) & ita factum est. Possem hic mille hujusmodi exempla commemorare, sed cum particularem de eis ediderim tractatum, ea hic brevitatis causa omitto, sed propositum prosequor. |

p. 31 Inexplebilis Tyrannorum crudelitas, plurima indies advenit media, ad extinguendam fidem Catholicam; infinitis quasi mediis iam inventis, adjunxerunt ultimum, & com-

pletivum insatiabilis immanitatis. Anno igitur 1657 monstruosum, ac pestiferum paradoxum, quod juramentum, seu *votum abjuratationis* appellant, ab omnibus & singulis utriusque sexus, ad annum 21. aetatis attingentibus, vovendum, & jurandum, Sathanicâ lege sancitum est; hoc enim juramento, boni, & veri Catholici, ab adulterinis, & fictis distinguuntur, & probantur, non secus ac aurum lapide probatur Lydio; talem enim habet normam verborum.

p. 32 *Ego N.N. abhorreo, detestor, & abjuro, auctoritatem Papae supra Ecclesiam in universali, & supra meipsum in particulari: damno, & anathematizo opinionem dicentem, debere praemium bonis operibus: credo firmiter, & assero, nullam deberi reverentiam Virgini Mariae, aut alteri in coelis sancto, neque rogari, aut adorari posse, absque idololatria: Assero nullum esse cultum, aut reverentiam debitum Sacramento Coenae Domini, vel elementis panis, & vini post | Consecrationem, à quacunque persona factam. Credo nullum dari Purgatorium, sed esse figmentum Papisticum, sicut & Papam posse dare indulgentias. Credo etiam firmiter neque Papam, neque ullum alium Sacerdotem posse remittere peccata, uti insaniunt Papistae, & haec omnia, & singula puncta, voveo, juro, credo, & assero, clare, & nude, absque ulla evasione, aequivocatione, aut mentali reservatione.*

O blasphemum votum! O execrabile juramentum! O horrendam professionem! Hoc votum in Parlamento Londinensi anno 1657 auctum est additione multorum verborum, & sententiarum; ac sacrilegâ lege sancitum est, ut in omnibus Parochiis, totius Regni Hiberniae, citatis coram tribunali indigenis, expeteretur non solum à Catholicis, verum etiam ab iis, qui suspecti essent Catholicè, vel (ut aiunt) Papisticè affecti, vel aliquem favorem, aut amicitiam ostendere Papistis. Quisquis verò sacrilegum hoc votum accipere renuerit, sequentibus poenis, indispensabiliter plectetur.

p. 33 1. Omnia bona ejus mobilia, & immobilia, imo & ipsa corporis vestimenta, di | videntur in triades, seu tres partes, quarum duae triades fisco cedunt hereticorum, & si iterum negaverit idem votum, tertia trias ipsi relicta dividetur in triades, quarum duae fisco tolluntur, & sic iterum, & iterum, quamdiu aliquid remanserit. 2. Mancipabitur carceribus, durante beneplacito Magistratus haeretici. 3. Si in dignitate constitutus, ipso facto exauthoratur cum perpetua inhabilitate, ad ullam dignitatem, promotionem, vel officium in Republicâ.

Ecce quomodo cribrantur, & expilantur miseri nostri Catholici ! Extorquetur blasphemum illud juramentum ab omnibus, & singulis Regni Catholicis. Contra negantes statuuntur poenae inexpiabilis crudelitatis : Quis se opponet murum pro domo Israel ? Quis nutantes confirmabit ? Quis disruptos consolidabit ? Clerus expellitur, vel occiditur, ut liberior pateat lupis aditus in ovile Christi, ad oves Domini, rabidissimis dilaniandas dentibus.

p. 34

Haereticorum insatiabilis ambitio, tum ad augendum proprium commodum, cum ad orthodoxam fidem extinguendam, | aliud adhuc excogitavit medium utrique commodum. Anno enim 1658, lege cautum est : *Ne quis Catholicus, quovis petito praetextu, audeat se absentare diebus Dominicis* (nullum autem alium venerantur haeretici nostri diem sacrum) *à Concione haeretica illius Parochiae in qua habitat ; & singulis absentibus, pro singulis vicibus imponeretur mulcta triginta argenteorum*, hoc est medii Scuti Italici, vel medii imperialis Germanici ; & pauperculus mercenarius qui non habet panem pro se, uxore, aut liberis, nisi quantum acquirit ex stipendio diurno, debet eandem solvere mulctam, singulis diebus Dominicis indispensabiliter, vel si solvendo non est, certè venundatur in servum, ablegatur in Indias Orientales, nbi reliquum vitae, in miserabili ducit servitute.

p. 35

His, & infinitis aliis astutis, ac dolosis mediis, conantur Anglo-Calviniste, orthodoxam fidem in Hibernia extinguere, rati se recte argumentari cum Apostolo : a. *Fides ex auditu est, &c. Quomodo audient sine praedicante ?* Expelluntur juvenes ne audiant, extirpantur Sacerdotes ne praedicent, sequitur ergo, ut fides extinguatur, | cum tam Praedicatores, quam Auditores, crudeli clade, & aequâ lance, aut trucidantur, aut expelluntur. Quocumque se vertent miseri Catholici, certe labyrintho capiuntur : Si obedierint legibus, ecce fides extincta est ; si non obedierint, ipsos, & per ipsos, fidem, exterminabunt haeretici. O misera Hibernia ! O Insula Sanctorum ! Profecto, a. *Omnes Persecutores tui apprehenderunt te inter angustias.*

DE EXTREMIS ANGLO-
haereticorum conatibus ad suas
haereses propagandas.

CAPUT IV.

p. 36 Plurimae sunt Anglo-haereticorum Sectae, *Atheistae, Protestantæ, Puritani, Presbyteriani, Independentes, Libertini, Anabaptistae, Adamitæ, Trementes, Circitores, &c.* Hae sectae. etsi adeo inter se divisae, ut indies se mutuò scommatibus, scriptitationibus & publicis disputationibus lacesant; omnes tamen velut lupi rapaces, in vestimentis ovium gregi Christi insi | diantes, a. *Convenerunt in unum, adversus Dominum, & adversus Christum ejus.* Anno igitur Domini 1655, legem sanxerunt, & edictis promulgârunt, ut singulis Sectis, exceptis (ut ajunt) Papistis, liberè & pacificè permitteretur Evangelium praedicare, caeterâsque functiones, ac caeremonias suas exercere. Sectarii igitur, b. (*Ignorantes justitiam Dei, & suam quaerentes statuere, justitiae Dei non sunt subjecti*) nituntur singuli, propriam haeresim dilatare, ac propagare. Et certe *Trementes, & Anabaptistae*, (ut aliis bravium arriperent) reliquis zeliosiores, ac fervidiores, utpote novissimi inter Sectas, nullum non tentant medium, ad suos errores plantandos, rigandos, & radicandos; unde contigit, ut soli *Trementes*, ultra triginta millia personarum, à paucis annis, ex Protestantibus, aliisque Sectis, ad suam reducerint sectam: Imo adeo zelosi sunt, ut non solum suam nationem, sed & totum mundum ipsis convertendum, Spiritus sancti dictamine effutiunt, ac propterea Apostolos suos *Jerosolymam, Constantinopolim, in Hispaniam, Lusitaniam, Franciam,*

p. 37 *Poloniam, | Sueciam, Daniam, Belgium, Germaniam,* imo, & nuper *Romam* (quos ego Romae vidi, eorûmque examinatione interfui in Junio anni 1658) ad convertendum summum Pontificem destinârunt, & licet apud Catholicos, & viros doctos, pro stultis habeantur, apud tamen inconstantes, & haeresi obcaecatos, plurimum praevallet simulata eorum hypocrisis, & externae vitae rigor: Valde enim misericordes, & erga pauperes liberales sunt, modesti, etiam & taciturni; Imo impium loqui, vel aliud quidpiam facere, nisi spiritu movente (fortè vertiginis aut erroris, quo, meo judicio,

a. Ps. 2.

b. Rom. 10.

p. 38

agitantur) praedica(n)t : Rigorosi sunt in victu, & vestitu, non bibunt vinum, neque aliud quod inebriare potest. Quando mittunt suos Apostolos ad praedicandum fidem, munificentissimè distribuunt ipsis pecunias, taliter, quod sive in patria, sive extra patriam, omnibus necessariis abundanter gaudent. Perversa sunt eorum dogmata ; nolunt videre Ecclesias, quas in contemptum *domus campaniles* appellant ; nolunt audire Ministros, vel Praedicantes aliarum Sectarum Concionantes, quos *Mercenarios* | vocant, & quos ex pulpito conantur vi extrahere ; nemini, cujuscunque Conditionis, vel dignitatis sit, ullam externam exhibent reverentiam, aut pileos deponunt : nulli ullum titulum seu gradum honoris tribuunt, sed simpliciter appellant *Tu Petre*, vel *Tu Joannes*, &c. Congeriem multarum haeresum habet eorum error : nolunt Baptismum, sive externam ablutionem in aquà, sed tantum Baptismum Spiritus : Plurimi non admittunt sacram Scripturam, quam *librum fabularum* vocant. Habent quendam haeresiarcham *Jacobum Nayler*, quem nonnulli ipsorum, *Christum*, *Salvatorem mundi*, & *Jesum* appellârunt, & pro tali coluerunt : vidi ipsum in carceribus Bristoliae, & saepissimè locutus sum illi : Haec Secta praedicat seipsam solam à Deo electam, & singulos suae Sectae, sanctos, & impeccabiles impudenter asserit, ac propterea plurimos inconstantes, & in Religione nutantes, ad suam Sectam reducit.

p. 39

Singuli Sectarum aliarum Sectarum, praesertim Anabaptistae, & Independentes, adeo suae Sectae promovendae studiosi sunt, | ut omnibus mediis, & modis suum conantur assequi finem. Praedicatoribus, ac fidei (ut ajunt) seminatoribus, licet non dentur pingua illa beneficia Ecclesiastica, sicut hactenus, ne videantur ritus Papistarum imitari, dantur tamen stipendia iisdem beneficiis aequalia, vel pinguiora. Ad omnes dignitates subito promoventur, uti in ipso *Crumvello* (cujus magnitudo, & ad honores evectio, ab una Concione habita ad populum, de extirpandis Prelatis, & abusibus reformandis, exordium sumpsit) & in mille aliis, ibi in fastigio dignitatum collocatis, haud obscure patet, & ut verbo absolvam ; Nemo ad dignitates, neque in civili, neque in militari Republica evehitur, nisi qui se pro Religione, zelosum ostenderit. Ecce diligentias, vigilantias, & sollicitudines, quibus utuntur verae Religionis extirpatores, defectionum sollicitatores, & diaboli satellites, ad seminandam zizaniam in medio tritici, ad suam sacrilegan, & blasphemam haeresim stabiliendam, ac dila-

p. 40 | tandam. Omnes Sectas *Mahumeticas, Atheisticas, Judaicas*,
 imo omnes imaginarias, ac phantasticas Religiones |
 admittunt; solam fidem Catholicam abjiciunt: Amplectentes
 haeresim Sectariorum promoventur eminùs ad dignitates,
 honores, & divitias à fautoribus istius Sectae; at amplectentes
 fidem Catholicam opprimuntur confiscatione bonorum, &
 ablatione vitae.

p. 41 | Vidi certè Bristoliae Occidentalis Angliae maritimâ civitate,
 anno 1656, circa finem Aprilis, lugubre spectaculum. Erat
 quaedam paupercula mulier Catholica, natione Hiberna,
 cujus maritus (Anglus & haereticus) conabatur, de mercede
 quotidiani laboris (aliud enim nihil habuit) seipsum, & uxorem,
 cum duobus liberis honeste alere: hospitabantur in domo
 cuiusdam viduae, nomine *Taylor*: Erat quidam nefarius
 Atheista, qui antea militem, sed tunc promum, vel propina-
 torem cerevisiae in domo ejusdem viduae agebat: Adeo impu-
 dens, & execrabilis erat hujus nebulonis atheismus, quod
 proprio cruore scripserit: *Deum non fuisse majoris potestatis,*
quam diabolum, ac propterea se velle curam sui, diabolo, potius
quam Deo committere. Deinde praesentibus nonnullis, ebibit
 craterem | cerevisiae in sanitatem diaboli; Accusatus à
 quibusdam ex adstantibus, & citatus à Magistratu coram
 tribunali, ut pro tam nefario flagitio puniretur, exeuns domo,
 casu occurrit paupercula illa mulier Catholica, habens in-
 fantulum trimestrem in bracchiis sugentem ubera. *Oh* (in-
 quit) *meretrix Papista, malo omine mihi primò occurristi,*
fortuna amplius non favebit; quo dicto, baculo nodoso, quod
 in manibus gestabat, fremens, & blasphemans, mulierem
 percussit in fronte, & inflicto mortali vulnere, cecidit in
 terram semimortua, donec quaedam mulieres vicinae, miseri-
 cordiâ motae, eam levaverint; sanguis magnâ copiâ effluens,
 vix non matrem, simul & infantem absorpsit: suaserunt
 vicinae, ut ad curiam coram Magistratu properaret, ac quae-
 lam contra percussorem, & homicidam deponeret, ratae quod
 homo de tam inexpliabili scelere jam accusatus, & convictus,
 accedente mulieris quaerelâ, severè puniretur: Acquievit
 mulier monitis vicinarum: Itaque inter duas mulieres, ipsam
 undique sustentantes (non enim sola incedere potuit) per-
 rexit ad curiam, omnibus | in plateis admirantibus, & com-
 patientibus; non poterat loqui prae debilitate, ex nimietate
 sanguinis effluentis; porrexit libellum suplicem (quem &
 legi, et lectum, non sine lachrymis audiivi) talibus verborum

p. 42

conceptibus decoratum, ut vel corda aenea, vel ipsum diabolum (si sedisset pro tribunali) ad misericordiam flecteret; vel ad justitiam faciendam, & vindictam malorum excitaret; vulnus trium digitorum longum, & usque ad cranium profundum monstravit, infantulum sanguine quasi suffocatum praesentavit: sed Magistratus Bristolensis, aere inflexibilior, & diabolo crudelior, hoc lachrymabili aspectu, nec ad misericordiam flectitur, nec ad justitiam. Auditâ, & visâ causâ mulieris, Atheistam, propter praecedentia scelera carceribus adjudicatum, subitò dimiserunt, quia (ut ait unus ex Senatoribus) praeteritam impietatem expiavit, consecrando manus suas in sanguine mulieris Papistae, & Hibernae. a. *Quis audivit unquam tale, aut quis vidit huic simile?* Certè nemo. Dimittitur culpa, quae secundum legem ipsorum debet puniri igne, notorio Atheistae, | eo quod unam mulierem imbellem, & Catholicam mutilaverit; sed ut tristis haec historia (ulli pio incredibilis) clara demonstretur Apodixi, assigno annum, locum, & subjungo nomina quorundam ex Magistratu: Praetor sedens pro tribunali erat *Walterum Dayes*, ob aetatem, & defectu(m) cerebri delirans, plus stultitiâ, quam malitiâ seductus. Assistebat *D. Gibbs* Senator, arte carbonarius, prosapiâ rusticus, re tyrannus. Aderat & *D. Bowen*, Senator, quem vulgò vocant *Sherriff*, Superbus, & crudelis tyrannus, arte mercator.

Videat aequus lector, quàm magna ad Atheismum incitatio, & animatio, quod praemietur diaboli apertus, & proprio chyrographo adscriptus servus, propter tam execrabile homicidium; quod declaretur expiatus, quia mulierem, & infantulum sugentem ubera, mactare aggreditur, nullâ datâ occasione, nisi quod suâ superstitiosâ observatione, ex casuali mulieris occursu, malum sibi omen auguraverit. a. *Usquequo peccatores Domine, usquequo peccatores gloriabuntur. Populum tuum Domine humiliaverunt, & haereditatem tuam vexaverunt; viduam & advenam interfecerunt, et pupillos occiderunt: & dixerunt, non videbit Dominus, neque intelliget Deus Jacob.*

DE ANTIQUITATE
Constantia & immobilitate
Hibernorum in fide Catholica.

CAPUT V.

Hiberni ab ipsius Ecclesiae incunabulis fidem Christi suscepunt, quam usque in hodiernam diem, non obstantibus diversis persecutionum procellis, constanter conservârunt, fervidè praedicârunt, & feliciter, tam in propriis, quam in exteris Regionibus, propagârunt ; sed ne quis suspicari posset, me, cum Hibernus sim oriundus, propitio quodam amore erga nativum solum, quidquam hic inserere, praeter id, quod veritas exigit, assertionem meam, veterum, externorum, & sanctorum virorum authenticis probabo testimoniis, ut qui de veritate ejusdem amplius ambigere velit, nodum videretur quaerere in scirpo. Testimonia autem sunt sequentia. |

p. 45

Julianus Petri Archi-Presbyter Tolletanus in suo Chronico asserit, *Jacobum Apostolum, non solum in Hibernia docuisse, sed etiam inde epistolam suam Catholicam in Hispaniam misisse.*

Idem asserit Flavius dexter ad annum Christi 40, citatus ab eodem Juliano Petri in Adversariis n. 136, his verbis. *Legi (inquit) apud dextrum Barchinonensem, S. Jacobum, ex reditu ab Hispaniis in Hibernia praedicâsse, ascendit navem in portu Galesiae in Brigantino, profectus cum Aristobulo, vel Zebedaeo patre illius, qui ibi relictus primus Episcopus, & inde transiit in Britanniam, reliquit in Hibernia Episcopos, & Presbyteros, ac Diaconos multos.*

p. 46

Vincentius Bellovacensis in speculo historioli, lib. 8 cap. 7 (in Basiliensi etiam Concilio ab Alphonso Garsia de S. Maria, Castellani Regis Oratore productus) sic ait : *Apostolis diversa Cosmi climata adeuntibus, nutu Dei Jacobus Hiberniae oris appulsus, verbum Dei praedicavit intrepidus, ubi septem discipulos elegisse fertur, scilicet Torquatum, Secundum, Indalecium, Tisephontem, Eufrasium, Cecilium, & Isichium, quorum Collegio Lolium extirparet, ac telluri aridae, & diu sterili, semina verbi Dei committeret : Cumque dies immineret supremus Jerosolymam cum eis perrexit, ibique martyrium subiit.*

Jacobus Valdesius, de dignitate Hispanica cap. 16. § 12. asserit *Josephum ab Arimathia praedicasse in Hibernia, ac ejus beneficio, & sanctitate, Hiberniam ab omni animali venenoso, immunem esse.*

Jacobus Usserus, etsi haereticus, fidelissimus tamen Anti-

quitatum indagator, & relator, de Primord. Eccl. Britan. citat nonnullos vetustissimos authores, asserentes ipsum Principem Apostolorum Petrum, in Britanniam, & Hiberniam navigasse, ibiquè fidem Christi docuisse. Constat enim unanimi veterum Scriptorum autoritate, S. Mansuetum Hibernum, fuisse S. Petri Apostoli discipulum, & ab eodem, primum Tullensem Episcopum creatum.

Franciscus Ierenicus German. Exeges. lib. 3. cap. 49. sic ait : *Primus fuit Episcopus Tullensis S. Mansuetus, discipulus S. Petri, socius S. Clementis Episcopi Metensis, natione Scotus.* |

p. 47

Gulielmus Esingreineus Centenar. part. 1, dist. 3, sic scribit : *Mansuetus natione Scotus, ex nobili prognatus familia, Simonis Bar-jonae Apostolorum coryphaei discipulus, socius B. Clementis Episcopi Metensis, a Petro, Leuconum in urbe Tullensi, primus Antistes consecratus est, anno Christi 49, Tiberio Claudio Caesare Augusto.*

Author libelli de fundatione Ecclesiae S. Petri, extra muros civitatis Ratisponensis. *Beatissimo (inquit) Petro Apostolo, urbis Romae principatum tenente, ac Tiberio Caesare regnante, tempore eodem venit de Hibernia vir sanctus, Episcopus nomine Mansuetus, cum societate plurima sanctorum Hibernensium, invisere Romae, coeli clavigerum, ad consequendam ab eo indulgentiam. Videns B. Petrus sanctorum virorum prudentiam, illorum quosdam misit in Apuliam, alios in Calabriam, alios alio, ut verbi Dei semen seminarent. Ipsum Reverendum Episcopum Mansuetum, ad Lotharingiam direxerat, ut filios Dei multiplicaret, & contulit ei potestatem solvendi ac ligandi populum rebellem ac incredulum, ratione auctoritatis collatae, ad unitatem fidei domare.*

p. 48

Franciscus Bosquettus histor. Ecclesiae | Gallicanae tom. 1. part 2. describit vitam S. Mansueti, ab Adsone Abbate antea scriptam, cui vitae Abbas Adso praemisit quaedam carmina in laudem S. Mansueti, quae Bosquettus ibidem inserit : sic enim incipiunt :

*Protulerat quondam generosum Scotia natum
Mansuetum*

& paulo post :

*Inclyta Mansueti claris natalibus orti
Progenies, titulis fulget in orbe suis.
Insula Christicolas gestabat Hibernia gentes,
Unde genus traxit, & satus inde fuit.*

Hoc tetrastichon non solum significat Scotiam tempore

p. 49

Mansueti, eandem fuisse cum Hibernia; (de quo Lectorem monitu(m) velim, ne fortè cùm audiret nomen Scotiae, de Scotia minore, seu de Scotia Albanensi, quae a Recentioribus jam communiter dicitur Scotia, intelligeret, aliquot enim inde post saecula, nomen Scotiae ab ipsis Hibernis accepit, ea tamen lege, ut non simpliciter *Scotiae*, sed *Scotiae minoris*, & Hibernia *Scotiae majoris*, nomen semper retineret) sed etiam Hiberniam tunc fuisse Christianae Religionis cultoribus refertam, haud obscurè subindicat. Unde magna probabilitatem veritatis habet opinio Usseri, supra relata, ac vetustissimorum scriptorum autoritate roborata, nempe S. Petrum Apostolum navigasse in Britanniam, & Hiberniam, & ibidem docuisse. Cum enim ex prae-alligatis testimoniis & mille aliis, liquido constet, S. Mansuetum fuisse discipulum S. Petri Apostoli, & Hiberniam fuisse Christianâ fide imbutam, tempore quo S. Mansuetus venerit Romam, non potest veritas utriusque partis facilius salvari, quam dicendo, quod Princeps Apostolorum praedicaverit in Hibernia, & ibidem habuerit S. Mansuetu(m) discipulum, quod aequo Lectori trutinandum relinquo.

Crescente tempore, crevit Hibernorum religio, nunquam enim diminuta, sed semper aucta fuit, quod sequentibus testimoniis confirmo.

p. 50

Barthol. Moronus, in vita S. Cathaldi prosâ scripta, & Bonaventura Moronus in vita ejusdem versu edita, ex vetustissimis manuscriptis Ecclesiae Tarantinae codicibus, referunt *Adriano Imperatore, & paulo ante obitum Trajani, in Hibernia floruisse | Euchum, & Achlenam, parentes S. Cathaldi, & Dichum, virum sanctissimum, ac sapientissimum.*

Jocelinus in vita S. Patricii. *Infra breve igitur (inquit) spatium, nulla eremus, nullus pene terrae angulus, aut locus in Insula, tam remotus, qui perfectis Monachis, aut Monialibus, non repleretur, ita ut Hibernia speciali nomine Insula Sanctorum, ubiquè terrarum nominaretur. Vivebant enim secundum regulam à S. Patricio illis praefixam, mundi contemptu, caelestium appetitu, sancta mortificatione carnis, ac abdicatione voluntatis propriae pares Aegyptiis Monachis merito, & numero, ita ut exterarum, atque longinquas regiones, illustrarent verbo, atque Religionis exemplo.*

Jonas Abbas apud Surium in vita S. Columbani cap. 2. loquens de Hibernia, ait: *Insulae hujus situs (ut ferunt) amoenus est & immunis ab armis, & bellis exterarum nationum,*

eam Scotorum gens incolit ; gens quanquam caeterarum gentium legibus carens : Attamen Christianae Religionis dogmate florens, ut omnium vicinarum gentium fidem excellat.

p. 51

Verum quomodo Hiberni orthodoxam fidem in exteris propagârunt Regionibus, | testantur tot Sancti, quos (velut inundatione facta) in extera Regna mandârunt ; tot Regiones, Provinciae, urbes, & gentes, quas Christo lucrifecerunt, & in altissimis fidei mysteriis solidè instruxerunt : tot Philosophi, & Magistri, (quoru(m) doctrina tota Europa illustrata est) quos ad erudiendas alias nationes miserunt, ad quorum particularem recensionem, brevissimè descendimus ; ac primò, de vicinioribus agamus regionibus.

*SANCTI HIBERNI, QUI FIDEM
seminârunt in Anglia.*

S. *Aidanus* Hibernus Episcopus cum sociis ; Regnum Northumbrorum in Anglia, tempore *Oswaldi* Regis, ad fidem Christi perduxit. *Et hinc* (inquit venerabilis *Beda* Anglorum Oraculum) *a. coepere plures per dies, de Scotorum Regione venire in Britanniam, atque illis Provinciis Anglorum, quibus regnavit Rex Oswaldus, magna devotione, verbum fidei praedicare, & gratiam baptismatis quicumque erant Sacerdotali gradu praediti, ministrare.* |

p. 52

Sancti *Finianus*, & *Duinas*, Episcopi Hiberni, mediterraneam Angliam, sub rege *Penda*, converterunt. Author *Beda* *ibid.* cap. 39.

S. *Fursaeus* Hibernus, apud Orientales Anglos, fidem Christi seminavit, & propagavit. *Bed. ibid.* & *Baron.* ad an. 644.

*SANCTI HIBERNI, QUI FIDEM
in Scotia Albanensi, &
adjacentibus Regionibus
praedicarunt.*

S. *Columbanus*, vel *Columba* Abbas Hibernus, Pictos, vel Scoto-Albanenses ad fidem Christi convertit, eorumquè supremus vocatur Apostolus. *Beda* *ubi supra.* l. I. c. I. & alibi saepius.

S. *Servanus* Hibernus, Orcades instruxit in fide. Author *Mermamnius in Theatro-Conversionis totius orbis*, pag. 64, apud *Cavellum* cap. 8. *Apolog. pro Scoto contra Bzovium.*

a. *Bed.* l. 3. cap. 3. *hist. Eccl. gentis Anglor.*

SANCTI HIBERNI, QUI IN

*Gallia seu Francia, fidem**praedicarunt.*

p. 53 Sancti *Sadochus* (aliis *Cadochus*) & *Adrianus* Hiberni Confessores, Picardiae incolas, | magna ex parte, ad fidem converterunt, & solide instruxerunt. *Martyrol. Anglicanum.* 26. *Aprilis*, ubi citatur *Surius* in vita *S. Ricardi*.

Sancti *Luglius*, & *Luglianus* Hiberni, converterunt Bolonienses in Picardia. *Andraeas Herbi*, *Canonicus Atrebatensis*.

S. Mansuetus (de quo supra) primus fuit Episcopus Tullensium in Gallia, de quo etiam, praeter allata testimonia, subjungo ex *Constantino Ghinio*, in sanctorum Canonorum natalibus, Septemb. 3. *Tulli* in Gallia, natalis *S. Mansueti Episcopi*, qui natione Scotus, discipulus autem *S. Petri Apostoli*, & cum *S. Clemente Episcopo Metense*, in Galliam missus, apud Tullenses primus resedit Episcopus, eosque verbo, exemplo, ac miraculis, ad Christi fidem perduxit. Huic veritati consentiunt *An. Monchiavenus Demochares*, de missa lib. 2. cap. 33. & *Joan. Chenu*, in Catalogo Episcoporum Tullensium.

S. Albuinus Hibernus, Magister fuit, & Apostolus Lotharingiae, postea Episcopus factus Trissariensis. *Vuion.* in Ligno vitae. l. 2. in Catal. Episc. Trisiae.

p. 54 Quid de Belgio dicam, ubi vix datur op | pidum, aut parochia, absque Patrono speciali, ex sanctis Hiberniae? Verum, cum (exigente brevitate) nec vacat, nec licet, in hoc libello, res arduas tangere, subjungam tantummodo, quorundam sanctorum Hibernorum Catalogum, qui olim semina fidei, Belgis inseruerunt, & gratitudinis ergo, in singulis Diaecesibus, vel saltem in aliqua Civitate, oppido, vel pago, ejusdem Diaecesis, tanquam praecipii Patroni, hodie coluntur.

SANCTI HIBERNI, QUI FIDEM

*seminarunt in Belgio, & qui**tanquam Patroni, ibidem**coluntur.*

In Diaecesi Mechlinensi *S. Rumoldus* Episcopus, & Martyr, Regis Hiberniae filius & Mechlinensium Apostolus, quos sacrâ doctrinâ pavit, ac sanguine irrigavit, & *S. Hymelinus* Confessor.

In Diaecesi Cameracensi, *S. Vincentius* comes Hannoniae, *S. Otto* Episcopus, *S. Adalgisus*, *S. Wasnulpheus* Episcopus,

S. Mombolus Abbas Latiniacensis, *S. Abel* Archiepiscopus Rhemensis, & Abbas Laubensis.

p. 55 In Diaecesi Attrebatensi, *S. Chilianus*, vel | *Chellenus*, Episcopus, & Confessor, ex Regio sanguine Hiberniae, *S. Vulganius*, *S. Fursaeus*, & *S. Obadius*, Confessores.

In Dioecesi Leodiensi, *S. Mono* Martyr, *S. Foillanus*, *S. Vltanus*, & *S. Bertuinus*, Confessores.

In Dioecesi Audomarensi SS. *Luglius*, & *Luglianus* fratres, ille Rex ; hic Archiepiscopus in Ecclesia Collegiata Lilerensi.

In Dioecesi Gandensi *S. Livinus* Archiepiscopus, & Martyr, & *S. Columbanus* Abbas.

In Dioecesi Antuerpiensi, *S. Fredegandus*, Confessor.

In Dioecesi Namurcensi, *S. Forananus*, Archiepiscopus, & Abbas, & *S. Eloquius* Abbas.

In Dioecesi Ruremundensi, *S. Vuiro* Episcopus, colitur, ut Patronus Ruremundae.

In Episcopatu Daventriensi *S. Plechelmus* Episcopus.

In Episcopatu Silvaeducensi, *S. Demna* Virgo, & Martyr, & *S. Oda* virgo, ex sanguine Regali.

In Dioecesi Brugensi, *S. Guthagonus* Confessor, Regis Hiberniae filius. |

p. 56 In Dioecesi Harlemensi, Egmondæ in Hollandia *S. Ieron* Mart. In perditis recuperandis est Patronus specialis, de quo est versus :

Rebus in amissis, Ieron saepissime fulget.

Haec de Belgio, suadente brevitate, sufficiant. In Germaniam transeamus.

SANCTI HIBERNI, QUI FIDEM

*seminârunt in Germania, quique
ut Patroni coluntur.*

Agnoscit, & veneratur Germania sanctos Hibernos, qui ibi fidem propagârunt.

S. Virgilius Hibernus, Carinthiae Apostolus, quem Rex Pipinus Salsburgensem fecit Episcopum, longe, lateque propagavit Evangelium in finitimas gentes, *vita ejus scripta est a discipulo S. Eberhardi Salsburgensis.*

S. Columbanus Magnus Hibernus, favente Rege Theodoberto, Suevorum populos, ab idololatria, ad veri Dei cultum convertit.

p. 57

S. Gallus, ejusdem Columbani nepos, Alpium, & Rhetiarum Incolas, & Brigantini lacus accolas, subveniente Rege Sige | berto, ad Christi fidem, magnâ ex parte perduxit, sed morte praeventus, ejus discipuli, *Magnoaldus*, & *Theodorus*, opus inchoatum à Magistro, perfecerunt. *Vit. S. Columb. & S. Galli.*

S. Arbogastus Hibernus, secundus Episcopus Argentinensis, illam Regionem, vitae, & doctrinae splendore illustravit. *Gullmanus de Episcopis Argentinensibus.* Obiit anno Christi 608.

S. Erardus Episcopus Ratisponensis, fidei, & doctrinae splendore, gregem sibi commissum, fideliter illustravit.

S. Kilianus Episcopus, & Martyr, Regis Hiberniae filius, Apostolus Herbipolensium in Franconia; *Gisbertum* Ducem Franciae Orientalis, cum omni ejus populo, ad fidem convertit, postea ibidem martyrio coronatur. *Trithem. l. 3. vir. illustr. Ord. S. Bened.*

p. 58

S. Brendanus Abbas, varias Insulas ad Christum convertit, versus Insulas Fortunatas, multum laboravit, ab eôq(ue) celebris Insula in istis partibus nomen accepit. De eo scribunt, *Vuion. Trith. Cratepol.* Habetur vita ejus ad longum, inter omnes San | Sanctorum mirabilissima, & manuscripta in codice vetustissimo, in Monasterio Aquicinctino, prope Duacum in Belgio. *Cavellus cap. 8. Apologiae pro Scoto contra Bzovium.*

Hos paucos, ex plurimis, jam recensêre sufficit; opus enim immensi laboris aggredere, si Hibernorum Apostolatus, & propagationem fidei, per Sanctos Hiberniae factam, numerare conarer, cum tot erant sanctissimi homines, tot lucernae divinitus accensae, non sub modio positae, sed super candelabrum Ecclesiae Christi illucescentes, quot in Coelis fulgent stellae. Restat tantum, ad propositum meum, ostendere, nos nunquam fuisse maculatos ullâ haeresi, à receptione fidei Catholicae, tempore Apostolorum, usque ad praesens tempus.

p. 59

Et quidem quantum ad antiquas haereses, *Pelagianorum* scilicet, *Arianorum*, *Manichaeorum*, *Donatistarum*, &c. nunquam nominabantur inter nos, nec ullus unquam, quantumvis inimicus, vel calumniator, scripsit de nostra natione, quod habuerimus haeticu(m), vel Haeresiarcham, aut ullum fautorem earundem haeresum; | imo tempore quo eadem haereses, in aliis mundi partibus, grassabantur, Religio Ca-

tholica apud nos maxime floruit, illo scilicet tempore (ut supra citavi ex *Jocelino*) quo *nulla eremus, nullus pene terrae angulus, qui perfectis Monachis, & Monialibus, non repletur*, quando fuimus, *Monachis Aegyptiis merito, & numero pares*.

Quantum autem ad recentes haereses, *Lutheri*, scilicet, *Calvini*, & eorum sequacium, quanquam variis tentati mediis tempore *Henrici Octavi, Edwardi Quarti, Reginae Elizabethae, & Regis Jacobi*, nulla tamen persecutionum vi, nulla bonorum jactura, nullo vitae discrimine, poterant unquam Hiberni, divelli à Catholica fide ab Apostolis acceptâ, castè quoque semper, ac purè conservatâ.

p. 60 Si vellem conferre Hiberniam in fidei constantia, cum reliquis Europae Regionibus, quas caeca invasit haeresis, tanta apparebit differentia, quanta est inter scopulu(m) nulla vi mobilem, & stipulam omni flatu agitabilem. Quis gladius, quae persecutio impulit *Germaniam, Sueciam, Daniam, Franciam, Hollandiam, &c.* ad deserendam fidem | Catholicam, & nefariam haeresim amplectendam? Nonne spontaneè, absque ulla coactione, à concupiscentiis suis abstracti, & illecti, inciderunt in errorem? Verum est, in Anglia, tempore Reginae Elizabethae, magnam fuisse persecutionem contra Catholicos; sed quae resistantia? quae constantia? Nonne victas manus, & virgam porrexerunt haereticis, & totum regnum haeresi infectum, à fidei firmitate decidit? At Hibernos, neque carceres, neque bonorum jactura, neque exilium, neque Regum gladius, terrère, neque dignitates, honores, aut promotiones, allicere potuerunt ad deserendam fidem Catholicam. Testes 153 martyres, tempore Elizabethae, crudeliter propter fidem Christi necati; Testes etiam tot Principes, magnates, & nobiles qui omnia bona huius mundi a. *tanquam stercora arbitrati sunt, ut Christum lucrifacerent*, & in exilio mori elegerunt, potius, quam haereseos labe contaminari: b. *Rapinam bonorum suorum cum gaudio susceperunt, cognoscentes se habere meliorem, & manentem substantiam.* |

p. 61 Et quidem hodie, quando talis viget persecutio, qualis non fuit, ex quo gentes esse caeperunt, uti ex lectione praecedenti patet, Catholici, divinâ assistente gratiâ, fortiter a. *opponunt se murum pro domo Israel, & stant in praelio in die Domini*, carceres, vincula, flagella, exilium contemnunt,

imo ipsam vitam flocci faciunt, propter fidem Christi, & leges paternas, rati quod b. *Qui amat animam suam perdet eam, & qui odit animam suam in hoc mundo, in vitam aeternam custodit eam.* Ac propterea plurimi pro defensione, & conservatione orthodoxae fidei (cujus semen est sanguis martyrum) viriliter, & constanti animo mortem subiêrunt. Unus enim Archiepiscopus, Malachias Quellaus Archiepiscopus Tuamensis, Doctor Parisiensis, (& piâ devotione ii Ordinis S. Francisci habitu indutus); quatuor Episcopi, Emerus Mac Mahon Episcopus Clochorensis; Arthurus Magnesius Episcopus Dunensis, ex sacro Cistertientium Ordine assumptus, Frater Therentius O Brien, Episcopus Imolacensis ex Ordine Praedicatorum assumptus, & Fr.

p. 62 Boetius Eganus, Episcopus Rossensis, | ex Ordine Minorum assumptus, gloriosi Martyrii palmam, adepti sunt. Ex nostro Seraphico Ordine 46. ex manibus Carnificum feliciter in coelum euolârunt, inter quos erant R. Admodum Pr. Franciscus Sullevanus, actualis Minister Provincialis, & R.A.P. Franciscus Matthaeus Provinciae Pater. Etiam ex Ordine Praedicatorum, ex Ordine S. Augustini, ex clero saeculari, & aliis Ordinibus, nec non ex magnatibus, nobilibus, & Civibus Regni, plurimi, pari animi constantiâ, & fortitudine, propter fidem Christi, diversis Martyrii generibus, juxta implacabilia persequentiu(m) vota, extincti sunt. Alii nonnulli Archiepiscopi, Episcopi, Sacerdotes saeculares, & Regulares, praesertim *Benedictini, Cistertienses, Dominicani, Franciscani, Augustiniani, Jesuitae, Carmelitae, Capuchini, &c.* post diuturnam, ac crudelem captivitatem, perpetuo mulctati sunt exilio. Ego ipse minimus, & indignissimus omnium, (a. *Absit gloriari nisi in cruce*) triginta mensium spatio, in tenebricoso tulliano, triginta passib(us) sub terra, arctissimis,

p. 63 & gravissimis compedibus 47. | librarum ponderis, & manicis ferreis, oneratus, aliquando solus, aliquando cum latronibus, semel lethaliter vulneratus, & saepissime percussus, in odium orthodoxae fidei, & Ecclesiasticae professionis, in fame, siti, & nuditate, duro mancipio, detentus fui, & postea in exilum relegatus perpetuum. Alii, quia multo perfectiores, multò duriora sustinuerunt, adeo ut paucissimi, iique carceribus mancipati, residui sint Sacerdotes, unde multi sunt Catholici (praesertim in Momonia) qui à triennio, biennio,

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sesquiennio, & uno anno, penuria Sacerdotum, nec confessi, nec Sacra Communione refecti sunt, quorum aliqui (rarâ & arduâ devotione,) iter 120 milliarioru(m) confecerunt, cum maximo vitae discrimine, bonorum jactura, & negotiorum detrimento, ut semel confiteri, & sanctissimum Eucharistiae Sacramentum sumere possent ; Profectò, *Parvuli ejus petierunt panem, & non erat qui frangeret eis.* a. Fateor tamen (nisi divina restiterit Clementia) maximum imminere periculum, ne fides Christi naufragium patiatur, & haeresis | grassetur ; Expulsio Sacerdotum, extirpatio nobilium, ablegatio juvenum, oppressio plebis, & omnium, crudelis ac continua persecutio aliud non praesagit.

Rogamus ergo te (Clementissime Deus) per pretiosissimum sanguinem D. nostri, Jesu Christi, per merita Beatissimae Virginis Mariae, per stigmata Seraphici Patris nostri Francisci, respice oculis misericordiae, afflictissimam hanc nationem, & flagella iracundiae tuae, quae pro peccatis nostris justissimè meremur, clementer averte ; Constantiam, fortitudinem, & patientiam benignè concede, & Sanctorum Insulam, ab haeresis pravitate custodi. *Profero tibi Domine, (cum S. Ambrosio) tribulationes plebium, pericula populorum, captivorum gemitus, miseriae orphanorum, necessitates peregrinorum, inopiam debilium, desperationes languentium, defectus senum, suspiria juvenum, vota virginum, & lamenta viduarum.* |

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QUORUNDAM MAGNATUM, ac Nobilium, ab Haereticis suspendio necatorum, synopsis.

CAPUT VI.

Non recenseo hic ullum in bello occisum, quamvis causa fidei occideretur, neque decimam partem Nobilium, suspendio necatorum, sed tantum illustriores, eosque majori ex parte, ab Haereticis in fidem receptos, post amnestiam factam, & foedus initum, quod ipsi Barbari, & Aethnici abhorruerunt, & nefas putârunt.

1. Illustrissimus D. *Hugo Mac Mahon*, illustrissimae suae familiae praecipuus, magnanimus, ac strenuus belli Dux,

Londini in Anglia, post duorum annorum diram captivitatem, patibulo semi-suspensus, & semi-vivus, in quatuor partes dissectus, caput ipsius in spiculo ferreo appensum supra pontem Londinensem, in escam volatilibus coeli collocatum est ; Quatuor verò partes, ad quatuor portas urbis *Londinensis* appendebantur.

p. 66 2. Illustrissimus D. *Cornelius Maguire* | Vice-Comes de Iniskellin, vir sanctissimus, & devotissimus, nec non praefati D. *Mac Mahon*, individuus captivitatis comes, *Londini*, duobus circiter mensibus post praefatum D. pari per omnia, Carnificio plectebatur.

3. Illustrissimus D. *Faelix O Neill*, (insidiis ab haereticis captus) *Dublinii* in Hibernia an. 1652. patibulo semi-suspensus, & semi-animis in quatuor partes dissectus ; caput ad occidentalem portam Dublinensem, magnâ infixâ perticâ, appendebatur, et quatuor partes ad diversa Regni loca, similiter appendendae, mittebantur.

4. Illustrissimus D. *Henricus O Neill*, filius Illustrissimi D. *Eugenii O Neill*, in praelio captus, & post fidem praestitam gladiis trucidatur, in Ultonia anno 1651.

5. Illustrissimus D. *Thadaeus O Connor* Sliego, ex ultimorum ac potentissimorum Hiberniae Monarcharum prosapia satus, vir mirae innocentiae, ac bonitatis, post amnestiam cum toto Regno factam, in oppido de *Boyle* in Conacia, suspendio necatur ann. 1652.

p. 67 6. Illustrissimus D. *Constantinus O Ruairk*, | in praelio captus, & post fidem praestitam, gladiis trucidatus, anno 1652.

7. Illustrissimus D. *Theobaldus de Burgo*, Vice-Comes de Mayo, post foedus initum cum toto Regno (hoc est qui actualiter non erant in armis contra haereticos), & amnestiam promissam, ab haereticis capitur, & *Galwiae* in Conacia globis trajicitur, anno 1651.

8. Perillustris ac Generosus D. *Carolus O Duda* suspendio necatur, anno 1651.

9. Illustrissimus D. *Donatus O Brien*, ex regali Brienorum prosapia, vir liberalissimus, & incomparabilis hospitalitatis, postquam fidem, & Salvum Conductum, ei praestiterint haeretici, & eorum foret tributarius, quodam die, irruentibus Haereticis contra Catholicos, occurrit ipse postquam jam in gratiam & amicitiam haereticorum adoptatus esset ; quidam eques haereticus, eum globo trajecit, nec satiatus hac crudelitate, cum venerabilis senex (erat enim sexaginta

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quatuor, vel circiter annorum) quoddam tuguriolum intrasset, ut Deo, per poenitentiam, se commendaret, insecutus ipsum | miles, tugurium incendit, ac nobilissimum virum, vivum combussit, in Thomonia anno 1651.

10. Perillustris, ac nobilissimus D. *Jacobus O Brien*, ex magnifica parentela satus, et ex sorore nepos praefati D. *Donati*, juvenis bonae spei, & magnae expectationis, in oppido de *Nenach* in *Ormondia*, patibulo suspensus est, anno 1651. cuius caput abscissum, praesentârunt suo fratri uterino, illustrissimo D. *Moriarto O Brien*, in captivitate ibidem tunc existenti.

11. Perillustris D. *Bernardus O Brien*, ex eadem prosapia satus, juvenis non minoris expectationis, ibidem pari suspe. dio necatur anno 1651.

12. Perillustris D. *Daniel O Brien*, praefati D. *Bernardi* frater germanus, in eodem oppido de *Nenach*, suspendio, & abscissione capitis, vitam finivit, anno 1651.

13. Illustriss. D. *Joannes O Kenedy*, Collonellus, vir integerrimae sinceritatis, post fidem in praelio praestitam, ab haereticis gladiis trucidatur, et caput abscissum in oppido de *Nenach*, spiculo appenditur anno 1651. |

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14. *Jacobus O Kenedy*, filius praefati Illustrissimi Domini, juvenis magnae spei, pari promissione fidei delusus, in praefato oppido de *Nenach*, suspendio ablatus est anno 1651.

15. Illustrissimus D. *Patricius Purcell*, totius Momoniae Vice-Generalis, magnanimus, & dexterrimus miles (in Germania, sub Augustae memoriae Ferdinando Tertio contra Suecum & Gallum notissimus) post captam urbem *Limericensem*, patibulo suspenditur, caput abscinditur, et perticâ infixâ, ad portam Australem (quae porta S. Joannis dicitur) urbis *Limericensis* appenditur, anno 1651.

16. Perillustris, ac Generosissimus D. *Galfridus Baronius*, vir plane Catholicus, magnae fidelitatis, & rare eloquentiae, qui à Confoederatis Regni Hiberniae Catholicis, apud Regem Christianissimum Oratorem egit, ibidem *Limerici* suspendio necatur.

17. Perillustris D. *Galfridus Galway* eques auratus, ibidem *Limerici* suspendio occiditur, anno 1651.

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18. Perillustris D. *Thomas Strichaeus*, urbis *Limericensis* Archi-praetor, & Consul, | eodem tempore, cum reliquis, pari crudelitate suspenditur, & capite plectitur, quod ad portam civitatis appensum fuit.

19. Perillustris, ac Generosissimus D. *Dominicus Fanningus* ejusdem urbis *Limericensis* Ex-praetor, & Consul, vir notissimus, & integerrimae fidelitatis, qui multa bona, Confoederatis Catholicis praestitit, & multa munia laudabiliter, ad utilitatem Regni, & urbis obivit, ibidem *Limerici* cum reliquis, patibulo suspensus, vitam cum morte commutavit, anno 1651. caput abscissum appenditur portae.

20. D. *Daniel O Higgin*, Doctor Medicinae, vir sapiens, & pius, ibidem *Limerici* suspendio necatur, anno 1651.

21. Illustrissimus, & Reverendissimus D. *Therentius O'Brien*. Episcopus Immolacensis (de quo supra) ibidem suspendio, & abscissione capitis, gloriosus migravit in coelum, anno 1651.

p. 71 22. Illustrissimus D. *Joannes O Connor*, Kieriae, & Baroniae de Iracht, eo quod Catholicis partibus adhaeserit, et sibi adhaerentes, ac amicitia conjunctos, eodem attrahere conabatur, ab Haereticis, insidiis | captus, *Traliae* in ipsomet Comitatu *Kieriae* semisuspendio, & capitis abscissione necatus est, anno 1652.

23. Illustrissimus D. *Edwardus Butlerus*, filius Illustrissimi D. de Montgarett, vir innocens, qui nunquam arma offensiva portavit, post foedus initum, & amnestiam in toto Regno promissam, patibulo suspensus est *Dublinii* anno 1652.

24. Perillustris, ac Reverendissimus D. *Bernardus Fitz Patrick* Presbyter ex familia Illustrissimorum DD. Baronum *Ossoriensium*, seu de *Ossery*, qui ad quandam speluncam, à rabie haereticorum confugiens, eum haeretici insecuti, sanctissimum virum (erat enim vitâ, doctrinâ & prosapiâ conspicuus, & in toto Regno notus) capite plexerunt in spelunca : caput in porta cujusdam oppidi, infixâ perticâ, a. *in escam volatilibus coeli* appenderunt, & carnes ibi *pro bestiis terrae*, reliquerunt.

Nec hac virorum caede, immanis haereticorum rabies satiata fuit, sed contra mulieres gladios strinxerunt. Itaque

p. 72 Illustrissima D. *Rochaea*, Illustrissimi D. *Mauritii Roch* Vice-Comitis, de *Farmoy* | & *Rupe*, Matrona prudens, & sancta, quae nulli rei, nisi soli orationi intenta erat, à quadam sua ingrata ancilla Angla (quam Orphanellam, derelictam, misericorditer enutrivit, & educavit) notorio mendacio, de homicidio accusata, jam grandaeva, & secundum cursu(m) naturae, diu vivere nequiens, patibulo suspensa est, *Corcagiae* 1654.

Illustrissima D. *Brigida*, ex familia *Darsaea*, conjux Illustrissimi D. *Florentii Fitz Patrick*, ex Baronibus *Ossoriensibus*, absque forma juris, aut rationis, ab Haereticis patibulo suspensa est, *Dublinii*, anno 1652.

Quid adhuc dicam? a. *Deficiet enim me tempus enarrantem* de Martyrio Magnatum, Nobilium, Praelatorum, Presbyterorum, Religiosorum, Civium, caeterorumque Catholicorum Regni Hiberniae (quorum sanguine, infinita fere purpurata sunt patibula) *qui per fidem vicerunt Regna, operati sunt justitiam*; quorum, alii ludibria, & verbera experti, insuper & vincula & carceres; Alii lapidati sunt, secti sunt, tentati sunt, in occisione gladii mortui sunt. Alii circuierunt totum mundum, in fame, siti, frigore, & nuditate, egentes, angustiat, afflicti, in solitudinibus errantes, in montibus, & speluncis, & in cauernis terrae, & hi omnes testimonio fidei probati, proculdubio, acceperunt repromissionem. Amen.

a. *Hebr.* 11.

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